









No. 1.

Information Series

January 1938

Octave of Prayer for Christian Unity

The Octave of Prayer for Christian Unity, which is observed every year from January 18 to 25, from the feast of the Chair of St. Peter at Rome to the feast of the Conversion of St. Paul, was originally inspired by two Anglican priests, in 1909. The call to the observation of this octave opens as follows:

"It is only through the reunion of all Christians, in one single, visible Kingdom of Christ, at Rome, the seat, the historical centre of Christianity, that the power of the Church will be able effectively to ensure the conversion of the whole world to the divinity and the royalty of Christ. This octave of prayer is framed within the two mighty pillars of the Church, the two giant apostles, Peter and Paul, who founded it in their blood."

Since its inception, the idea has gained ground and is carried out in a great number of countries. In England, a whole group of organisations exist which keep the octave. It is also observed to an increasing extent in the Episcopal Church of America. Orthodoxy has welcomed it, and in the Protestant world this intercession has been recommended by the synod of the Reformed Churches of France and is celebrated by groups of Swiss, German and Nordic pastors. In the Roman Catholic Church, these prayers are universally observed. From all the confessions, intercessions go up which converge on this same, immense distress: the separation of Christians. But this oecumenicity can only be realised to the full on one obvious condition: that everyone shall pray within the frontiers of his personal convictions and of his spiritual customs, in order to achieve the unity that was desired and demanded by our common Saviour, Jesus Christ.

I.C.P.I.S. Geneva.

The World Alliance for International Friendship through the Churches and the International Peace Campaign (R.U.P.)

In view of information - sometime incorrect - published in the press on the relationship between the World Alliance for International Friendship through the Churches and the International Peace Campaign, we deem it useful to make the following statement:

The World Alliance was invited, before the Brussels Congress of September, 1936, to be a part of the International Peace Campaign. The Management Committee of the World Alliance, assembled in Switzerland in August, 1936, agreed to co-operate with the International Peace Campaign in a spirit of goodwill, but provisionally, and elected two of its officers as its representatives at the Brussels Congress. The question of a permanent affiliation of the World Alliance to the I.C.P. was brought - after consultation with all its national Councils - before the succeeding meeting of the World Alliance Management Committee held in England in August, 1937. The decision adopted was that, owing to the fact that the Alliance is an organisation committed to work through the Churches, it cannot officially give its adherence to the International Peace Campaign, but that each National Council should be free to determine its own policy in relation to the International Peace Campaign. Some of the National Councils joined the International Peace Campaign.

I.C.P.I.S. Geneva.



## Survey of the Year's Anti-Alcohol Activities

1937, with its five or six international congresses directly or indirectly concerned with the anti-alcohol campaign, has emphasised and confirmed the international character of that movement. In June, the Universal Society for Christian Women Abstainers held its triennial convention at Washington, from which three thousand participants from every continent and country went home enthusiastic and more determined than ever to fight vigorously against alcohol, the greatest enemy of the home. In July, the International Anti-Alcohol Federation of Railway Employees met at Stockholm. In August two thousand people took part, in Berlin, in the International Congress for the Non-Alcoholic Use of Fruits. Although the organisers had made a point, for tactical reasons, of not insisting on the importance of the fruit aliment in the anti-alcohol campaign, speakers from the most diverse quarters recognised that the juices of fruits not only form healthy drinks, but that they provide a fortunate rival to alcoholic drinks.

In September, the capital of Poland, with its customary hospitality, received the representatives of the Universal Anti-Alcohol Movement. From September 10 to 17, three congresses took place simultaneously in Warsaw: the XXIst International Congress, which followed the one held in London in 1934, the first International Catholic Congress against Alcohol, which was honoured by the presence of the Papal Nuncio, two cardinals and more than a dozen bishops, and the first Protestant Congress, which, on a more modest scale, did excellent work. In addition, there were numerous international gatherings, for youth, - with a solemn manifestation which will live in the history of the movement, - for teachers, women, students, not forgetting the delegation to the World Anti-Alcoholic Union.

For their part, the representatives of the alcohol trade have been actively at work, internationally as well as nationally. They held their Wine Congress in Paris in July, and, in particular, an International Medical Day, devoted to the discussion of wine and the grape.

### GERMANY

#### Conditions in the German Evangelical Mission

The Year Book of the United German Mission Conferences for 1938, gives the latest figures, from the end of 1936, regarding the state of German evangelical missionary work. On the field of the societies incorporated in the main missionary body, there are 1659 European mission workers and 12,551 paid native collaborators. They have under their care 1,349,100 native Christians and 66,000 candidates for baptism. The education of 275,240 pupils is going on in 4,502 primary schools and 147 secondary schools. Thirty-eight European and eight native doctors are at work in thirty-five hospitals. The income from Germany in 1936 amounted to 5,812,308 marks, a total representing no diminution as compared with the previous year. Native workers have increased by about 4%, native converts by 3.1% and pupils in the schools by some 10%. The income from Germany, moreover, is about 10% higher, a figure which may be taken as an indication of the loyalty of the German missionary bodies, but from which no conclusions may be drawn regarding the special difficulties which have been encountered in recent years in making provision for the mission field.

I.C.P.I.S. Geneva.

### AUSTRIA

#### A Pastoral Letter.

Superintendent Dr. Heinzelmann, of the Evangelical Church of Austria, has written a pastoral letter for the New Year, in which he declares that Protestantism in Austria is at present very much alive and at a stage of development which has not been seen for a long time. Negotiations which began last year between the church and the state regarding a new law for the Protestant Church will probably be concluded towards the end of the first quarter of 1938 with the promulgation of a new decree which will modify considerably the situation of the Evangelical Church.



Youth work, Dr. Heinzelmann reports, is also making satisfactory progress. Analysing the general situation, he writes: "What is in danger in a Christian state of Catholic stamp, such as Austria, is not Christianity itself, but the full recognition of the validity of the Evangelical faith, whose adherents form but a twentieth part of the population and who find it no easy task to maintain their claims and rights beside the powerful and privileged Catholic Church. However well founded the call to "Austrian tolerance" may be, a minority, intentionally or unintentionally, is all too easily overlooked and injured. And for that reason we have now as always to be on our guard." Referring to the Evangelical Church of Germany, Dr. Heinzelmann continues: "The situation of our fellow Protestants in the greater Germany, whom we greet at the New Year in brotherly fellowship, is different from ours. Here we only need to concern ourselves with the essential character of our Evangelical faith, but we know full well that there it is a matter of the whole of Christianity. For them, it is not, as in Russia, faith in God which is at stake. People wish, in the new Reich, to have faith in God, and they bow before the Creator and His divine orders. But in the matter of ideology, certain circles contest the validity of what always and from the beginning has been common to the Christian faith, and imperishably imprinted on the apostolic witness: there is no salvation save in Jesus Christ. Here Catholic and Evangelical Christian meet on common ground. No one who confesses himself a Christian can give up this basic article of the faith, for without Christ there is no Christendom and without the certainty of being redeemed through Christ, no Christian faith. And so we clearly see the danger which threatens our brothers in the Reich and which they have to meet with wisdom and watchfulness, with unflinching courage. But God who is Lord of His Church will protect them."

#### ENGLAND

#### The Church in 1937.

The year 1937 has been a memorable one in the religious life of England and indeed of the Anglican Communion as a whole. Never in history has any Coronation Service so focussed the attention of the world as did, through wireless, press and cinema, the Coronation of His Majesty King George VI by the Archbishop of Canterbury on May 12th; and the Primate's great Re-call to Religion appropriately assumed in this its first year the character of a summons to national re-dedication. The year was notable also for the oecumenical Conferences at Oxford and Edinburgh with their visions of Christian harmony in action and thought; for significant anniversaries in Palestine, Uganda, the Far East and India; for church and school building at home, partly as the result of the inauguration of a Central Loan Fund; and for the announcement of agreement by the Doctrinal Commission, whose Report will be published in 1938.

I.C.P.I.S. Geneva.

#### A Health Sunday.

The Archbishop of Canterbury, in the course of a New Year letter to his diocese, expresses the hope that Sunday, January 23rd, may be observed as "Health Sunday". The Archbishop writes: "Next in importance to the soul of the nation is the health of the bodies of its citizens. The Ministry of Health is undertaking a National Health Campaign. Its object is to bring about a wider use of the existing health services. I trust that on this Sunday in all our churches special mention may be made of this most important matter, and that in this and in such other ways as may be possible, the clergy will act as themselves ministers of health."

I.C.P.I.S. Geneva.

#### The Roman Catholic Church.

The London Roman Catholic periodical, The Tablet, has published a remarkable study of the development of Roman Catholicism in England in the last seventy-five years, revealing the growth in Roman Catholic church life over that period. In 1851 England possessed 596 Roman Catholic churches, while in 1879 there were 1134. In 1925 there were



2064; in 1935, 2388. In the diocese of Westminster, to which London and its suburbs belong, the number of churches has increased since 1851, when there were 50, to 168. A similar increase is shown in the number of priests. In 1851 all the dioceses together contained 739. In 1879 there were 1578; in 1925, 2966; in 1935, 3700. There were 62 Roman Catholic monasteries in England in 1851, and five times that number in 1879. In 1925 there were 860, and in 1935, 984.

I.C.P.I.S. Geneva.

## ESTONIA

### Survey of Church Life.

In the life of the whole church of Estonia a strong forward impulse is to be discerned. Many new churches have been built and work among children and young people is making remarkable progress. A whole network of collaborators has been formed for this continually growing branch of the church's responsibilities. By means of courses and lectures on the care of children, it is hoped to bring into being a permanent academy, a kind of people's university.

At the fourth church assembly, Bishop Rahamägi spoke on the proposed elevation of the present bishopric into an archbishopric, with four dioceses, and on the advantages, in consolidation and closer contact with higher church officials, which the change would imply.

Estonians all over the world celebrated November 27 as the day on which those living abroad and those at home in Estonia remembered their common bond of brotherhood. One Estonian in five, in fact, lives abroad, the largest settlement (50.000 people) being in North America.

The estonianising of family names has assumed the proportions of a national movement and in over a hundred village communities all the Estonian inhabitants have now only Estonian names.

As compared with other classes of books, spiritual literature in Estonia has not yet won the place which it deserves as an indispensable instrument in religious and moral education. According to the annual church report of 1936, there are 73 parish libraries, with a total of 12.241 books. There are also 16 church reading rooms receiving in all 920 newspapers and periodicals.

I.C.P.I.S. Geneva.

## GREECE

### The Social Work of a Religious Leader.

Monseigneur Ezekiel, the Metropolitan of Thessaly, has collected a sum of 180.000 drachmes for the foundation of an X-Ray centre in the town of Cardici. The poor are given free treatment, while others pay according to their means. This social effort has endeared the Metropolitan to his flock.

I.C.P.I.S. Geneva.

## U.S.S.R.

### Jubilee of the Destruction of the Simeon Monastery.

On December 15, 1927, the venerable Simeon Monastery in Moscow was blown up with dynamite. Ten years later on the same date the Moscow evening paper Wetschernaja Moskawa, writes as follows, in its issue No. 285:

"It happened late in the night. The walls and the dwelling places of the monastery had been undermined. For the solemn destruction of this bulwark of Christendom, communists, both adults and young people, from many of the factories of Moscow, had gathered together and looked on at the spectacle from a suitable distance. At the appointed hour the sign was given: the cold winter air vibrated with a dull explosion, and from the century-old lime trees the hoar frost drifted down. From the tree-tops the startled ravens rose with anxious cries and with the thunder of the explosion rang out the clear hurrahs of the spectators, as the four-hundred-year-old walls collapsed beneath its weight."

The Simeon Monastery is actually much more than four centuries old, for it was founded in 1370. Nothing is known as to the fate of its priceless libraries and archives. It has recently been reported that the famous four-part chants which were used in the monastery in the old



days are now being studied by the tone poets of Soviet Russia, and that they are being adapted for use among old Russian folk songs. These chants are still sung today in the Orthodox churches.

I.C.P.I.S. Geneva.

### Christian Unity on the Canal Zone

The Canal Zone is one of the areas in which the practice of Christian unity has advanced far beyond that which prevails in most communities. As the result of the far-seeing plans made years ago when the building of the first Protestant churches on the Canal Zone was being considered, the development of church life has taken place on an almost unique plan. At the request of the boards of home missions which made contributions for the erection of the churches on the Zone, the Federal Council of the Churches of Christ in America assumed title to the properties, holding them in trust for the co-operating churches. The Union Church of the Canal Zone thus came into being, one organization with a congregation in each of the major communities of the Zone: Balboa, Cristobal, Gatun and Pedro Miguel. The total membership of the Union Church today is 865; the Sunday School has an enrolment of 1470. The church is entirely self-supporting so far as the maintenance of the current work is concerned.

Since 1920 under this plan edifices for united worship and service have been erected in Cristobal, Balboa and Gatun. A fourth such edifice has recently been completed at Pedro Miguel.

I.C.P.I.S. Geneva.

### UNITED STATES

#### Oecumenical Movement.

Outreach of the Oxford and Edinburgh conferences. The interest in the "oecumenical movement", -as the combined outreach of the Oxford and the Edinburgh conferences is coming to be called,-is growing in power. Fifteen thousand copies of the Oxford reports have already been sold during the five weeks since they came from press. Local parishes are seizing upon the reports as the basis for a programme of adult education on the relation of the Church to contemporary world. In some cases they have inaugurated "little Oxfords", covering from four to six or more sessions. In Evanston, Ill., a city-wide "Conference on Christian Faith and Life" (uniting the Oxford and the Edinburgh emphases), is being held to which the parishes of all denominations are invited to send delegates. In New York an "Oxford" for the metropolitan area is being planned. In Connecticut a state-wide "Oxford" is receiving consideration. An "oecumenical mind" is apparently coming into being which is the necessary foundation for an oecumenical Church.

Popular Report on Oxford. "Highlights of Oxford" is a popular pictorialised report of the World Conference on Church, Community and State last summer, prepared by Henry Smith Leiper as a summary of the conference and its significance. It is designed as a brief introductory statement for those who are interested in studying the Oxford reports or in interpreting the oecumenical movement.

The official report of the Oxford Conference edited by J.H. Oldham, has just come from the press of Willet Clark & Co., of Chicago, Ill.

A series of six booklets prepared especially for discussion groups in local churches desiring to study the subjects with which the Oxford Conference dealt is now being published by the American Section of the Universal Christian Council for Life and Work. These booklets deal successively with the Church and the Community, the Church and the Economic Order, the Church and the State, the Church and the World of Nations, the Church and Education, and the Nature of the Church.

I.C.P.I.S. Geneva.



UNITED STATES

Total of 353.260 people reached by  
Preaching Mission.

Last year, the Federal Council of Churches of Christ in America organised an evangelisation campaign with the aim of rediscovering the real conception of the Church, organising its exterior activities in a systematic manner and bringing the Church once more face to face with its essential task of proclaiming the Gospel. The leaders of the Church realised, to some extent under the influence of European theology, and to some extent because they had seen it for themselves, that social and religious idealism, however excellent, are not enough: the Church is not a kind of spiritual polyclinic, but first and foremost the place where the Word of God is preached. Individual evangelists can no longer be left to launch intermittent appeals; the Church itself must be the constant and centralising element.

This winter the Preaching Mission has been resumed on the same basis, the work being carried out by teams travelling about together. The day begins and ends with common prayer and the work is really done in an oecumenical spirit. This spirit of brotherhood is virtually strong enough to establish peace in the world, that is the point on which Secretary of State Francis B. Sayre, who is a member of one of the teams, lays special stress.

A total of 353.260 people attended the National Preaching Mission in 1937, in the thirteen cities visited, representing an average attendance at each mission of 27,174.

Three new "high points" were cited in the report. The first was the attendance of 2.500 women for three consecutive mornings in Richmond, Va.; the second, the attendance of 5.000 young people at the Minneapolis-St. Paul youth meeting; the third, the holding of one-day missions in 75 of 105 counties in Kansas, representing more one-day missions in this than in any other state.

Improved interracial relations were noted by Missioners. In Jacksonville, the city armory was opened to Negroes for the first time in the city's history, and following the visit of the Mission, an interracial committee was set up.

During the Mission's visit to Tulsa, Jim Crow regulations were suspended, and Negroes permitted to enter the auditorium where the Mission was given, through all doors, instead of through the doors usually reserved for Negroes.

According to the report the 1937 Mission had made advances over the 1936 Mission in reaching labour, professional and business groups. Conferences with labour leaders and business men were arranged in several places, and were reported as successful in improving understanding of common problems. At Quincy, Ill., a special session was held for farmers.

I.C.P.I.S. Geneva.

Race Relations Sunday.

On February 13, 1938, the Federal Council of the Churches of Christ in America is organising a "Race Relations Sunday". A pamphlet has been published by the Federal Council concerning the problem of races, especially the major racial problem in America of the relation of Negroes and whites.

I.C.P.I.S. Geneva.

American Girls Working for Peace.

The Y.W.C.A. of the United States, with a membership of 500.000 young women and girls, has decided to embark upon measures in the cause of peace and international collaboration in the struggle against aggression. The governing body of the Y.W.C.A. urges support of President Roosevelt and of Secretary of State Hull in a policy of collaboration with other nations and of non-application of the Neutrality Act, which makes no distinction between the aggressor and the victim.

I.C.P.I.S. Geneva.



No 2.

Series of Articles

January 1938.

The following article, written by Robert F. Fitch, collaborator of the National Christian Council of China, has just been received by the I.C.P.I.S. Though dating from November 1937, it is still of topical concern. It shows also in what measures the Churches may bring their help to China.

How a Chinese City handled its own Refugee Problem.

Some complain that the Chinese do not do enough for themselves. Why then appeal for outside aid? In order to answer this question through my own personal experience, let me give a picture of one month's stay in the city of Hangchow.

Hangchow has special cultural interests and organisations such as are not to be found in the more material life of Shanghai. It was at this time I decided to study the war conditions or Hangchow to see what the Chinese from their own initiative were doing for themselves. I found that the work of refugee relief was under the direction of the Central Government Relief Commission. First there was the provincial organisation in the city under the auspices of which there were careful direction and audit of many sub-branches of various districts in Chekiang. Its head-quarters were in the memorial hall of Prince Chien, the founder of modern Hangchow. There was a large clerical staff under the supervision of a very able General Secretary.

The work for war refugees was well classified. There was a receiving agency to meet the irregular incoming trains, to carry away the wounded, to provide for the further free transportation of those who had homes further South and West in the country, to arrange passage by train, bus or boat and to give them enough money to buy food for their journey. Those who had no relatives in the country were received into the city. Many women and children were sent to the Y.M.C.A. where hundreds could sleep on the floor of the gymnasium. In the Monastery of Manifest Congratulations I saw hundreds more of male refugees. Among these were carpenters, masons, painters, smiths, in all representing about twenty-seven skilled trades. These men were given a chance to go out daily to secure a fair wage. Unskilled workers were trained in various sorts of manual labour, beginning with simple occupations suitable in war time such as making straw shoes, cotton vests, mats, towels, etc. Sewing of garments was also taught. Attached to the monastery were eleven mow of land in which the refugees cultivated vegetables. Not far from this place was another monastery entirely run by priests who carried stretchers for the wounded and did all relief work. In these places educational classes were held for the children in the afternoons. In all there were six stations and up to the time of my visit fifteen-thousand refugees had been passed on or cared for in the refugee stations of Hangchow. These stations were all under the Government Relief Commission, getting government and public aid. For this work, by November 8th, thirty-thousand dollars and thirty-thousand piculs of rice had been given by the provincial government. Locally two-thousand dollars had been raised in cash and 8.709 suits of clothing had been contributed. In all these places there was an abundant supply of voluntary workers.

Under the direction of the military were numbers of hospitals. Hangchow then had ten-thousand wounded soldiers, half of the provincial quota. In the monastery of Lin-yin were two-thousand soldiers cared for as well as could be expected with medical supplies and an operating



room. Nevertheless, speaking of operations, I saw a lad of about sixteen with ordinary tweezers probing into a wounded leg of a soldier for a bullet, which he finally found and showed me. It was a good case for death by gangrene. Outside of Lin-yin, simply because of an inadequate supply of cheap board beds balanced on struts, many of these wounded soldiers were sleeping on thin mats on earth floor.

One of the best institutions visited was the Red Cross Hospital, which had no Red Cross sign because of the aerial bombardments. In this Red Cross hospital there were 60 soldiers to each section. Each section had a doctor, head nurse, six sub-nurses and two bandage nurses. In all the above work for refugees and wounded soldiers there were hundreds of voluntary workers, some receiving nothing and others receiving only their food and board.

During my two weeks of constant travel in my car I saw thousands of refugees, many with all their possessions carried on the two ends of one pole resting on the shoulder of father, son or widowed mother. Many of them had food enough only for a few days and then must either freeze or starve to death. Hangchow became a city of the dead; practically four hundred thousand left the city and the daily expectancy of possible death settled upon the remaining few. Shops were closed, food was hard to get. At last, when panic came, the refugee centres and the hospitals for wounded soldiers closed, and the military turned over about one thousand of their most desperate cases to the C.M.S. hospital. In that great city of over half a million, the only medical workers, doctors, nurses, attendants, foreign and Chinese that remained steadfast were the staff members of that hospital, in a property easily inflammable, in a crowded district still more easily inflammable. But all expected to stay by their wounded even in the midst of bombing, unless fire or explosion actually drove them away. Hath any man greater love than this?

Soon we may hear of the fall of Nanking. If so, large areas of suffering, areas multiplied with suffering intensified since the recent fighting, will be opened up again. Missionaries will return to their posts and the task before them will be far greater than ever before, also without government agencies and grants to aid them. Business has been largely destroyed in many industrial centres. The repercussions will be felt everywhere in unemployment; cold and hunger will be experienced by several millions of the poor. The picture I have drawn is characteristic of all the war areas of China. The Chinese are willing to help, but the needs are beyond their resources. For several months to come, perhaps into the late Spring and Summer of next year, there will be an overwhelming need for further aid from outside sources, especially from the Christian Churches of the West.

## JAPAN

### An important declaration.

The fifteenth Annual meeting of the National Christian Council of Japan convened in Tokyo, November 23-24. 81 regular delegates reinforced by 73 associate and coopted delegates made a total of 154. These came from every section of the Empire and represented every phase of the Christian community. The conference adopted the following declaration regarding the so-called China Incident:

"From the outbreak of the China Incident which issued in a national crisis we have exerted ourselves to the uttermost in rendering a spiritual service to our country. Now having convened the Annual Meeting of the National Christian Council in the shadow of this incident, we pledge ourselves to continue the program of welfare work for the soldiers which we early launched. Not only so but as our task here at the homebase, we purpose to undertake relief work for the soldiers' families and those believed, and to emphasise and carry forward the Spiritual Awakening Movement.

"As has already been made clear in the statement of our government the effort to realise relations of good will and co-operation with



China has as its goal the establishment of a long-enduring peace in Eastern Asia. In the realisation of that goal we recognize that we have a heavy responsibility and pledge ourselves to do our best.

"Regarding public opinion abroad as to the action of our country, we simply ask that the leaders of these nations calmly investigate and ascertain the actual facts of the situation.

"The responsibility of Christians in general for the present chaotic and restless condition of the world is by no means light. We especially regret that we have done so little to promote friendly relations and co-operation between the two peoples of Japan and China.

"However the noble sacrifices which both nations are making as a result of this incident must by no means turn out in vain.

"In this time of crisis, renewed and revitalised in spirit, we pledge ourselves to make known the Gospel of Christ, overthrow an atheistic and soul-denying materialism and in this way discharge our responsibility."

In attitude, in word and in spirit the delegates were truly Christian in every matter that came before them regarding their Christian brethren across the Yellow Sea. This is evidenced in a resolution of greetings to the National Christian Council of China, from which we extract the following sentences:

"It was voted to send a message of gratitude and greetings to your esteemed organisation. In accordance therefore with the Annual Meeting's expressed will we herewith send you this communication.

"As we look back, it was at our Annual Meeting last year that we renewed our hope for an intensification of our mutual friendship in Christ and conveyed that desire to you.

"Fortunately your organisation reciprocated, and taking the convening of your Biennial Meeting last Spring as an opportune time, you invited us to send a deputation to that gathering. It was only a few months ago that our representatives gladly became the guests of your esteemed body.

"From the reports which our representatives brought back we heard of the friendly feelings cemented through prayer and conference in the "Retreat" which followed that meeting and attended by the leaders of the Christian movement in the two countries, and we were profoundly grateful.

"However since that time hostilities have broken out between our two nations and brought on the present calamity. We grieve with a grief so deep that we find it impossible to give it full expression. Especially so since we had looked forward to a visit of representatives from your esteemed organisation which would have greatly enlivened our gathering and contributed much toward promoting friendly relations between our two peoples.

"However our hopes were frustrated. (Because of the conflict this visit could not take place. I.C.P.I.S.)

"This war, however, will not continue indefinitely. The roar of cannon will cease. We must heal the wounds caused by this clash. We believe that the day of peace will bring heavy responsibilities for the Christians of the two nations. We yearn that striving of together we may not fail in that responsibility.

"This, however, rests in the bosom of the future. For the present we can only devotedly pray that the restoration of peace may speedily come. For this we earnestly pray. You, we believe, are joining us in this prayer. We yearn that we may be, and firmly believe that we are fully one in our prayers."



From an Open Letter to Christian Brethren  
throughout the world.

We deeply deplore the fact that numerous tragedies have occurred in the course of the fighting in China. Such tragedies are inevitable in modern warfare. We do not believe that our troops have purposely made non-combatants objects of attack. It is very difficult to get at the real facts and it is quite natural, especially for those being in the midst of the turmoil of actual operations, to be moved by all kinds of rumors. It is obviously too much to ask that they remain quiet and see the whole truth.

The present unfortunate condition of conflict between the two countries must be restored to normal and friendly relationship as soon as possible. We can bear witness to the fact that it is the earnest hope and expectation of our people that we may be ready to give hearty co-operation and full support to the work of the reconstruction of China, whenever such help is needed. We, Christians, especially should be constructive in our thinking and in our efforts to influence others in bringing about such a state of affairs. We firmly believe the time will soon come when we should co-operate with the Chinese Christian leaders in our common task of carrying out our mission of redemption and salvation.

Most sincerely do we hope that Christian leaders throughout the world, including China, will quietly and carefully study this very complicated situation, and avoid the passing of hasty judgments based on emotions aroused by temporary, isolated and unhappy occurrences so that, with a broad outlook and far reaching insight, they may be able to help discover the way out of this crisis.

It is a matter of profound regret that the present complicated international situation has arisen largely because of the failure of the Christian forces to apply the teachings of Christ to the thought-life and culture of contemporary minds and to secure their realisation in practice.

This letter has been signed, among others, by: Dr. B. Arakawa, President, Kyushu Imperial University, Rev. Akira Ebisawa, General Secretary of the National Christian Council of Japan, Mr. M. Kakeki, former General Secretary of National Y.M.C.A., Bishop Y. Matsui, Bishop of the Anglican Church in Japan, Rev. S. Murao, General Secretary of Tokyo Y.M.C.A., Prof. T. Namaye, professor of Nippon Women's University, Rev. K. Ogawa, private secretary of Dr. Kagawa, Rev. S. Pok, Korean Church in Japan, Dr. T. Ukai, director of National Sunday School Association, Dr. T. Yamamoto, General Secretary National Y.M.C.A., and from representatives of the following churches: Methodist, Evangelical, Baptist, Presbyterian, Congregational, United Brethren Church.

An appreciation.

The Minister of Education expressed strong appreciation of all that the Christian movement has contributed to the nation, culturally and spiritually. He called attention to the crisis which the nation is facing and the need of national solidarity. He expressed a hope that Christianity in Japan would become more fully indigenized and more fully integrated into the national life and into the nation's traditions and culture.

The representative of the Japan Religions Association -- a Shinto priest -- declared that he was increasingly impressed by the things which Christianity and Shinto have in common and expressed his conviction that common ground can be found where these two can work together.



days are now being studied by the tone poets of Soviet Russia, and that they are being adapted for use among old Russian folk songs. These chants are still sung today in the Orthodox churches.

I.C.P.I.S. Geneva.

### Christian Unity on the Canal Zone

The Canal Zone is one of the areas in which the practice of Christian unity has advanced far beyond that which prevails in most communities. As the result of the far-seeing plans made years ago when the building of the first Protestant churches on the Canal Zone was being considered, the development of church life has taken place on an almost unique plan. At the request of the boards of home missions which made contributions for the erection of the churches on the Zone, the Federal Council of the Churches of Christ in America assumed title to the properties, holding them in trust for the co-operating churches. The Union Church of the Canal Zone thus came into being, one organization with a congregation in each of the major communities of the Zone: Balboa, Cristobal, Gatun and Pedro Miguel. The total membership of the Union Church today is 865; the Sunday School has an enrolment of 1470. The church is entirely self-supporting so far as the maintenance of the current work is concerned.

Since 1920 under this plan edifices for united worship and service have been erected in Cristobal, Balboa and Gatun. A fourth such edifice has recently been completed at Pedro Miguel.

I.C.P.I.S. Geneva.

### UNITED STATES

#### Oecumenical Movement.

Outreach of the Oxford and Edinburgh conferences. The interest in the "oecumenical movement", -as the combined outreach of the Oxford and the Edinburgh conferences is coming to be called, -is growing in power. Fifteen thousand copies of the Oxford reports have already been sold during the five weeks since they came from press. Local parishes are seizing upon the reports as the basis for a programme of adult education on the relation of the Church to contemporary world. In some cases they have inaugurated "little Oxfords", covering from four to six or more sessions. In Evanston, Ill., a city-wide "Conference on Christian Faith and Life" (uniting the Oxford and the Edinburgh emphases), is being held to which the parishes of all denominations are invited to send delegates. In New York an "Oxford" for the metropolitan area is being planned. In Connecticut a state-wide "Oxford" is receiving consideration. An "oecumenical mind" is apparently coming into being which is the necessary foundation for an oecumenical Church.

Popular Report on Oxford. "Highlights of Oxford" is a popular pictorialised report of the World Conference on Church, Community and State last summer, prepared by Henry Smith Leiper as a summary of the conference and its significance. It is designed as a brief introductory statement for those who are interested in studying the Oxford reports or in interpreting the oecumenical movement.

The official report of the Oxford Conference edited by J.H. Oldham, has just come from the press of Willet Clark & Co., of Chicago, Ill.

A series of six booklets prepared especially for discussion groups in local churches desiring to study the subjects with which the Oxford Conference dealt is now being published by the American Section of the Universal Christian Council for Life and Work. These booklets deal successively with the Church and the Community, the Church and the Economic Order, the Church and the State, the Church and the World of Nations, the Church and Education, and the Nature of the Church.

I.C.P.I.S. Geneva.



UNITED STATES

Total of 353.260 people reached by  
Preaching Mission.

Last year, the Federal Council of Churches of Christ in America organised an evangelisation campaign with the aim of rediscovering the real conception of the Church, organising its exterior activities in a systematic manner and bringing the Church once more face to face with its essential task of proclaiming the Gospel. The leaders of the Church realised, to some extent under the influence of European theology, and to some extent because they had seen it for themselves, that social and religious idealism, however excellent, are not enough: the Church is not a kind of spiritual polyclinic, but first and foremost the place where the Word of God is preached. Individual evangelists can no longer be left to launch intermittent appeals; the Church itself must be the constant and centralising element.

This winter the Preaching Mission has been resumed on the same basis, the work being carried out by teams travelling about together. The day begins and ends with common prayer and the work is really done in an oecumenical spirit. This spirit of brotherhood is virtually strong enough to establish peace in the world, that is the point on which Secretary of State Francis B. Sayre, who is a member of one of the teams, lays special stress.

A total of 353.260 people attended the National Preaching Mission in 1937, in the thirteen cities visited, representing an average attendance at each mission of 27,174.

Three new "high points" were cited in the report. The first was the attendance of 2.500 women for three consecutive mornings in Richmond, Va.; the second, the attendance of 5.000 young people at the Minneapolis-St. Paul youth meeting; the third, the holding of one-day missions in 75 of 105 counties in Kansas, representing more one-day missions in this than in any other state.

Improved interracial relations were noted by Missioners. In Jacksonville, the city armory was opened to Negroes for the first time in the city's history, and following the visit of the Mission, an interracial committee was set up.

During the Mission's visit to Tulsa, Jim Crow regulations were suspended, and Negroes permitted to enter the auditorium where the Mission was given, through all doors, instead of through the doors usually reserved for Negroes.

According to the report the 1937 Mission had made advances over the 1936 Mission in reaching labour, professional and business groups. Conferences with labour leaders and business men were arranged in several places, and were reported as successful in improving understanding of common problems. At Quincy, Ill., a special session was held for farmers.

I.C.P.I.S. Geneva.

Race Relations Sunday.

On February 13, 1938, the Federal Council of the Churches of Christ in America is organising a "Race Relations Sunday". A pamphlet has been published by the Federal Council concerning the problem of races, especially the major racial problem in America of the relation of Negroes and whites.

I.C.P.I.S. Geneva.

American Girls Working for Peace.

The Y.W.C.A. of the United States, with a membership of 500.000 young women and girls, has decided to embark upon measures in the cause of peace and international collaboration in the struggle against aggression. The governing body of the Y.W.C.A. urges support of President Roosevelt and of Secretary of State Hull in a policy of collaboration with other nations and of non-application of the Neutrality Act, which makes no distinction between the aggressor and the victim.

I.C.P.I.S. Geneva.



No 3

Series of Articles

January 1938

THE REFUGEE PROBLEM AND THE LEAGUE OF NATIONS  
by Michael Hansson.

The meeting of the Council of the League of Nations which is to open on January 26, will deal with the question of refugees. Mr. Michael Hansson, President of the Administrative Council of the International Nansen Office for Refugees under the authority of the League of Nations, has kindly written the article which we give below, and which shows up the problem in all its gravity. We are convinced that it will arouse keen interest in the Christian circles which have at all times given their support to the cause of the refugees.

\* \* \*

The Norwegian Government, which in 1935 put forward the proposal of assembling all stateless persons under a single organism within the framework of the League of Nations, took the further initiative last year of urging that it should at least be decided that the League of Nations should continue to guarantee, beyond 1938, and under single direction, the protection which it accords today to certain groups of refugees through the agency of the International Nansen Office and the High Commission for German Refugees. Actually, according to the resolutions of the Assembly of 1936, the mandate of these two organisms expires at the end of this year.

Although revealing the real interest which the League of Nations takes in work on behalf of refugees, the debates of the last Assembly unfortunately failed to lead to the necessary unanimity and the Assembly limited itself to entrusting the Council with "working out or causing to be worked out, before the next Assembly, a plan concerning international assistance to refugees", without adopting any express decision on the question of whether the work was to be carried out under the auspices of the League of Nations.

Thus, in the course of the year, a definite decision will have to be taken in the matter of international assistance to refugees, which, in my opinion, cannot be guaranteed by private organisations, in view of the extensive nature of the undertaking and of the complexity of the work which it involves.

To mention only the most outstanding of activities, it must be remembered that, in the early days, it was possible for nearly 1.300.000 Greeks and 200.000 Bulgarians, who had had to flee from Asia Minor, to be absorbed by their countries of origin and to become useful citizens, thanks in the first place to measures adopted by the League of Nations, with Nansen as High Commissioner.

Out of some 200.000 Armenians, who were compelled to flee from Cilicia when France abandoned its occupation of the country, in 1921, about 50.000 went to Syria, 40.000 of whom were almost entirely without means of existence. For these latter the High Commissioner and, following him, the Nansen Office, had dwelling places built and created villages, an enterprise which is nearing completion.

About 100.000 Russian refugees, driven from their country by the revolution and living in misery in Istanbul, were transferred into forty-five countries. Thousands of others were evacuated from one



European country to another, or from Europe and from China into America. As to the Armenian refugees, 10.400 of the poorest living in Greece and in France, were settled in the Republic of Erivan.

Thanks to some important contributions from the Nansen Office and to gifts from a few individuals, 1.600 Russian refugees who had remained in Istanbul and had been granted naturalisation papers by the Turkish Government, were enabled to meet the expenses connected with this formality.

In Athens and in the Piraeus, with the financial aid of philanthropic Armenian organisations, and of the Greek Government, which made a free gift of 40 000 square metres of land, the Office has undertaken the construction of maisonnettes for six to seven hundred indigent Armenian families, who have to evacuate the miserable hovels in which they have been sheltering for a number of years.

After the plebiscite in 1935, four to five thousand inhabitants of the Saar Valley had to leave their country, and for the most part took refuge in France. As an exceptional favour, the Office obtained on their behalf a credit of Fr.S. 200.000 and created in Paraguay a "Nansen Colony" to which those who wish it are sent.

But apart from these activities, mention must be made of the material aid which the Office accords to refugees, as it were, every day, in spite of the fact that its resources are far from being in keeping with the demands brought to its attention. Nevertheless, it has been able each year to distribute about half a million Swiss francs in the form of grants or advances for the assistance of old people, the sick, invalids, assistance in the settlement of refugees who are able to work and in the education of the young.

It is important to emphasise that for its humanitarian budget the Nansen Office receives no contribution whatever from the League of Nations, with the exception of the 200.000 francs already mentioned for the evacuation of refugees from the Saar to South America. Today its principal resources are provided by the refugees themselves who, in certain countries, have to pay a tax for the delivery or renewal of identity cards and Nansen passports. In recent years these resources have been augmented by the income from the sale of post-cards with a surtax, issued by the French and Norwegian Governments, with very appreciable results.

However, although the material aid given in this way to refugees is already considerable, I attach even greater importance to their political and juridical protection, for which the League of Nations has undertaken responsibility. In civilised society, every individual has the right to such protection; and there is all the more reason for according it when it is a matter of stateless persons, - and all the refugees from the Nansen Office are stateless persons, - who have no political rights, no country to which they can return, no ministers or consuls to protect them, and no treaty of mutual arrangement in their favour.

As I have just said, it is the business in principle of the regular organs of the League of Nations to exercise this political and juridical protection; but, in fact, the Secretariat has entrusted it for the most part to the Nansen Office. This office and its representatives in the different countries of refuge have intervened in some 520.000 cases in the course of the past five years, not only in the matter of material aid, but also and especially in all the other domains of daily life, whether it be for the delivery or renewal of passports, the obtaining of visas and documents concerning personal status, permits for residence or employment, unemployment allowances, and so on. It is also a matter of protecting those who are the least fitted to defend themselves against any arbitrary or unjust action which may take place in any country; against the violation of rights acquired through the conclusion of agreements, arrangements or conventions and, above all, against the expulsion of individuals or of whole families which, in the majority of cases, are carried out not only in contradiction to the most elementary common sense and to any spirit of justice, but which it has been possible on many an occasion to qualify as brutal, because really comparable to the hunting of wild animals.



In view of the fact that no decision whatever was taken at the last Assembly, the problem is to find out today if the hundreds of thousands of countryless individuals who have hitherto enjoyed the protection of the League of Nations are to be given over to destitution and despair, with all the risk which that involves for civil peace and social order. In other words, do we want to return to the chaos which mass emigration had created and which, at the cost of great effort, it has been possible gradually to dispel ?

At the beginning it had been supposed that the Nansen Office would be in a position to finish its task at the end of 1938. Unfortunately circumstances have changed considerably in the meantime. Certain countries which used to welcome the refugees with open arms, because they needed manual labour, have for a long time now been implacably closed to them, and the countries are now competing with each other to get rid of these refugees. Conditions have become so difficult that many Governments have adopted special measures for the protection of the national labour market. Even where the refugees have the right of residence, the legislation now contains severe conditions as to the percentage of foreign labour which employers are authorised to take on.

Such a situation has not permitted of a final solution of the refugee problem, which is largely an economic one. The Nansen Office and the organisation for German Refugees may be closed at the end of 1938, but the problem will still exist and will continue to weigh like a nightmare on the civilised world, especially if the League of Nations proceeds to commit the grave error of dissociating itself with the undertaking.

However, I do not despair of the situation. On the contrary, I am persuaded that the cause which I plead, and with which I have the honour to be entrusted, is too just for any Government to oppose the continuation of this fine activity, provided that such reforms as seem desirable are introduced into the administration of the organisations to which it will be confided. In any event, it must not be forgotten that what is at stake is the right to existence of six to seven hundred thousand refugees who count today on the protection of the League of Nations, namely, the Russian, Armenian, Assyrian, Assyro-Chaldean, Turkish, Saar and German refugees. Moreover, if the undertaking were to be abandoned, the countries of refuge would suffer equally with the refugees, not to mention the harm which would be done to the prestige of the League of Nations.

U.S.A.      A CHRISTIAN WITNESS TO A WAR-TORN WORLD.  
United Appeal for the Suffering in China and Spain and German Refugees.

As a united testimony of Christian love and sympathy the Federal Council of the Churches of Christ in America is inviting local churches of all communions in all parts of the country to participate in a special effort for the relief of those who are suffering most from the national and racial antagonisms in the world today. Three groups are to benefit by the appeal: civilian sufferers in China, the children on both sides of the line in Spain, and Christian German refugees.

A Sponsoring Committee, headed by Dr. John R. Mott as Chairman and including officials of the major denominations as well as trusted lay men and women, has been created to commend and further the appeal.

The money which comes to the Federal Council of Churches in response to the appeal will be turned over to the most responsible agencies working in each area of need for administration. The money given for China will be placed at the disposal of those Christian agencies in China, including missionary hospitals, which are nominated through the Foreign Missions Conference of North America. The gifts for Spain will be administered by the American Friends Service Committee (Quaker) which is already working among the needy children of both the Loyalist and the Nationalist parties in Spain. The contributions for the German refugees will be channeled through the American Committee for Christian German Refugees for the aid of the "non-Aryan" Christians.



## INTERNATIONAL CHRISTIAN PRESS

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No. 4

Information Series

January 1938.

A preparatory study for the 1939 World Conference of Christian Youth

The Oecumenical Youth Commission has prepared a study outline for the World Conference of Christian Youth to be held in Amsterdam in 1939. Its title is: Christian Community in the modern world. (The price of this booklet of hundred pages is Sw.fr.1.--, sh.1. and "0.25. Orders should be sent to the Oecumenical Youth Commission, 52 rue des Pâquis, Geneva, Switzerland).

The hope is expressed that Christian youth groups all over the world will share in the process of spiritual and intellectual preparation for that conference, of which the publication of this outline marks the beginning. In line with the general objective of the World Conference the present study outline describes the main issues which have been faced by the various world meetings of the churches and of the Christian youth movements in the previous years and the common answers which have emerged. It deals therefore with difficult and complicated matters and its great value lies in its attempt to present these matters in a simplified but not over-simplified form. This document is oecumenical in the sense that it has grown out of a process of contacts and discussions between representatives of many different Christian confessions.

I.C.P.I.S. Geneva.

CHINAChurch and War conditions behind the Lines.

The I.C.P.I.S. has recently published an article (No.1) on war conditions in China. The informations below will complete it in showing what the Christian Chinese are doing in relief work, and in urging the Churches to support them.

The Christian forces everywhere are contributing their bit and generally are providing leadership in war relief activities. As a group within the nation, they are perhaps the best informed on the causes of the war and among the most loyal supporters of the government. In almost every city the Christian forces of the different communions are united in this war relief work. In many instances, the Christians and non-Christians have joined forces in this project. In Taian, for example, the two Protestant communions of that city, the Roman Catholics, the Svastica society, the Chamber of Commerce and the local Red Cross organisation are all co-operating within one organisation.

Chengchow (Honan) being a large railway centre, has become a funnel through which the endless stream of refugees flows. There is fortunately an unusually efficient refugee-relief committee there and it was possible to inaugurate a project of medical relief for ill refugees. The National Christian Council War Relief Committee has made an appropriation of \$1.500 for this purpose. This, in addition to the grant to the local hospital by the Red Cross organisation, should make it possible to maintain this project for a period of six months.

The Provincial Government in Sian is projecting an interesting scheme of colonisation; they are opening up a tract of land on the banks of the Yellow River. This arrangement, however, does not provide for all of the Sian refugees. Many of them hope ultimately to return to their native villages. Both the Sian branch of the China International Famine Relief Commission and the Christian War Relief Committee in that city were prepared to undertake relief work, especially among these refugees. They had already contributed most generously to the govern-



ment relief fund and had furnished several thousand suits of garments for wounded soldiers.

The war found the government unprepared adequately to handle the wounded soldiers. It is therefore not surprising that the medical organisation broke down under the strain of unanticipated demands that have been made upon it. These conditions are as summons to the Christian forces in China and throughout the world to come to the rescue and set agencies into operation which will look after the needs and the comforts of the wounded. The Christian forces could organise a medical auxiliary to work in the closest relationship with the government and the army medical units with the particular purpose of ministering to the wounded on their journey from the time that they leave the army base until they are interned as patients in the allotted hospital ward.

The Christian churches should create channels for the love of our Lord Jesus Christ to find expression in the midst of carnage and strife.  
I.C.P.I.S. Geneva.

#### JAPAN

#### Japanese Christians send help to Chinese Refugees.

News has just come that the National Christian Council of Japan has resolved: "To send doctors and nurses to North China to minister to the Chinese refugees whose homes have been devastated by the present hostilities... This to be done as soon as funds and a suitable personnel can be secured."

I.C.P.I.S. Geneva.

#### ENGLAND

#### Oxford Follow-up Conferences.

An Oxford follow-up conference was held in London in the middle of January organised jointly by the British Christian Council and the Christian Social Council. Its first purpose was to set forth the central message of the World Conference in Oxford on Church, Community and State, July 1937, and to take note of its chief bearings on the social life of the country. Its second purpose was to see how this clearer understanding of the present day application of Christian truth should be incorporated in the preaching work of the Church. The discussions were comprehensive. One point that arose was the need for getting over to the Christian public the idea of oecumenicity. There is a great deal of misunderstanding on this point and some confuse the idea of oecumenicity with that of internationalism. Turning to educational programmes the conference advocated group study in large and small groups. It also felt the necessity for bringing the message of "Oxford" both to those training for the ministry and also to those already exercising their ministry. Another suggestion was that facilities for the interchange of young people from one country to another and from one district to another should be assured. A practical suggestion was that prayer should be made for specific areas in which the Church is at work, preceded by brief description of the area, its need and opportunity. Such a method might make prayer more real and would be of educational value.

A conference arranged by the Student Christian Movement for theological students of all denominations was held at the beginning of January at Swanwick. Its aim was to help students to understand the true nature of their task in a secularised world and the importance and problems of the "Life and Work" (Oxford 1937) and "Faith and Order" (Edinburgh 1937) movements. An account was given of what had already been achieved in the so-called oecumenical movement, and of what had still to be done among the rank and file. It was emphasised that links between clergy and laity in a time like ours should be much closer than heretofore. Besides valuable discussions and questions, one of the most interesting features of this conference was the emphasis on liturgical worship and the helping of students to understand that of other traditions than their own.

I.C.P.I.S. Geneva.



ENGLAND

Doctrine in the Church of England.

In 1922, a Commission consisting of some twenty-five outstanding clergy and laymen, widely representative of the Church of England, was appointed by the Archbishops of Canterbury and York (Dr. Randall Davidson and Dr. Lang), for the purpose of "demonstrating the extent of existing agreement within the Church of England and with a view to investigating how far it is possible to remove or diminish existing differences." The report of that Commission has now been published, (with an introduction by the present Archbishop of York, Dr. Temple, who served on the Commission), under the title Doctrine in the Church of England (S.P.C.K., London).

We hope to publish in a subsequent issue a critical survey of this report. In the meantime we indicate below some of the main sections into which the report is divided, from which we think it will be seen that this document is of the highest importance from the viewpoint of the opportunity which it affords in the field of the oecumenical study of doctrine between church and church.

One section is devoted to The Affirmations of the Faith, which examines very thoroughly, for instance, the two distinct views held within the Church of England, on the question of the Virgin Birth. Another section deals with the Anglican doctrine of the Resurrection, the Ascension, the Atonement, the Holy Spirit, the Trinity. The section on The Church and Ministry upholds the attitude adopted by the Church of England at the time of the Reformation, and reveals a difference of conception among the members of the Commission as to the lines on which the reunion of Christendom should be sought. A very important section deals with the Sacraments and covers the varying eucharistic traditions found within the Church of England. A section on Eschatology includes important statements on the Anglican view of the resurrection of the body, the intermediate state and the communion of saints.

In a reference to the report of the Doctrinal Commission, the Archbishop of Canterbury said that it was certainly a remarkable proof of the value of co-operative thought and study. If the scope and purpose of the report were rightly understood it would be regarded as a document of great importance. The report illustrated the ideal of the Church of England - an ideal not of a mechanical uniformity imposed by the eye and hand of authority, but of a living unity realised in the rich variety of thought and experience compatible with a true fellowship within the one body.

The Archbishop of York writes that the report has been written neither for the expert theologian nor for the general public, but for that large body of persons who, without being systematic students of theology, take a serious interest in the problems of the Christian religion; for it is upon their thought, in the long run, that the growth of unity in the life of the Church depends.

I.C.P.I.S. Geneva.

UNION OF SOUTH AFRICA

A New Youth Movement.

A good year ago now a non-political, inter-confessional youth movement came into being. Its aims comprise the promotion of world peace and a general training of youth, especially for citizenship. It is seeking to gain ground in the cities and in the open country, and for this purpose organises lectures, discussions and courses and encourages co-operation in other welfare activity. The movement devotes special attention to poor children, through the organisation of games and the distribution of pictures and books.

I.C.P.I.S. Geneva.

YUGOSLAVIA

Orthodox Bishops Conference.

The extraordinary conference of Orthodox bishops opened in Belgrade on January 22. The most important question on the agenda was the problem of the attitude of the church towards the state. It will be remembered that in connection with a plan for a concordat between the Yugoslavian Government and the Vatican, the Orthodox Synod excommunicated



ed a certain number of members of the Gouvernement, as well as several deputies. With the abandonment of this project, by the Ministers Stoyadinovitch and Korochetz, the attitude of the church toward the state has become somewhat more conciliatory. I.C.P.I.S. Geneva.

POLAND

The World Alliance on the Need of the Church in Polish Upper Silesia.

The Executive Committee of the World Alliance for International Friendship through the Churches has published the following resolution. The Executive Committee of the World Alliance for International Friendship through the Churches, convinced that only the full freedom of the churches, and especially of the minority churches, to control their life in worship and religion, is impressed with the fact that the Evangelical United Church of Upper Silesia has been robbed of its right to determine its own life and its constitution. The Committee addresses to the leading personalities of the Protestant Church in Poland the solemn request that it will defend with one voice the full independence and the constitutional rights of the churches of their land.

I.C.P.I.S. Geneva.

FRANCE

Foot and Mouth disease.

The authorities of the Protestant Church of Alsace-Lorraine have drawn the attention of their fellow-members to the very distressing situation of the rural population as a result of the epidemic of foot and mouth disease which has attacked over eighty Departments. The authorities, in their circular letter, appeal for the practice of Christian charity towards those who have suffered on this account. In the department of the Lower Rhine alone, the damage caused by this epidemic among animals amounts to over seventy-three millions. A departmental relief committee has been formed at Strasbourg, and the churches are represented on it.

I.C.P.I.S. Geneva.

MEXICO

Remodelling of Montezuma Seminary Completed.

Finishing touches in the remodelling of Montezuma Seminary near Las Vegas, (New Mexico), have just been completed. A sum of more than \$250,000 raised by a collection taken one Sunday in all Roman Catholic churches in the United States, was spent in rehabilitating the former resort. The seminary, organised to train Mexican boys and young men for the priesthood, has been in full operation since the middle of September with a total enrollment of 350. An annual collection will be taken for the seminary to pay the maintenance expenses "until such time as the Mexican government sees fit to give liberty to the Church", permitting among other privileges, the education of young Mexicans for the priesthood.

I.C.P.I.S. Geneva.

UNITED STATES

Unemployment in State and Church.

The report of the unemployment census has now being released. The actual number of unemployed who returned the cards were 7,822,912, but a special check made under the direction of the Census director indicates that the actual number of unemployed is somewhere near 10,870,000. The figures now released apply to the situation last November and the current business recession has since that time caused the lay off of many additional thousands.

Meanwhile the Church has its own unemployment problem as regards the clergy who are without cure and that larger number who are existing on "stipends" that no labour union would recognise as adequate wages, and that no employer with any vestige of social conscience would pay. General Convention authorised the appointment of a sub-committee, consisting of two Bishops, two presbyters and two laymen to study the question of clerical unemployment. The Churches now eagerly await their report.

I.C.P.I.S. Geneva.



To Ataturk and the prominent men of Angora.  
Come let us found a strong and firm Islamic world

This Near East which includes so many Arabs and their brethren in Islam is in the greatest need of sincere co-operation and wide alliance. Come let us forget the past, so painful, so filled with afflictions and woes. Yes, the Arabs rose against their Turkish brethren and allied themselves with the foreigners against the Turkish empire and destroyed it. But that was for their honour and their language and their nationality, lest they be lost; it was out of a longing for national rule. In days gone by our Turkish brethren rose against the Arabs and destroyed their caliphate and their civilisation, - Bagdad is a witness. And our Turkish brethren stood as spectators, when Spain maltreated the Arabs, their Moslem brethren - Cordova, Granada and Toledo are witnesses, who began and who is to be blamed. But come let us bury the past and forget its painful remembrances, tearing to pieces its black record; let us work together afresh in unity.

In these difficult circumstances and international problem it is necessary to hasten towards an Islamic alliance of defence for the protection of the independence of the Islamic Arabic States and as an assistance in reclaiming the oppressed and mandated Arabic lands. An Islamic alliance is the first step towards Pan-Islam... Why this slackness and shrinking back and unwillingness? What is the reason for not thinking of such a wide Arab alliance to occupy itself with the unification of Islamic defence in these dark days? I.C.P.I.S. Geneva.

U.S.S.R.

"Pilgrims".

The Soviet press and especially the papers of the Godless Movement report on a particular feature of public life in Russia which is attracting more and more attention from the Government. It concerns a group of people, the so-called "Pilgrims", who walk from town to town and from village to village, preaching. These pilgrims include many of the clergy and monks, who are as a rule warmly welcomed by the population. Among the people recently arrested in a village belonging to the Marian Republic, on the right bank of the Volga, the police have discovered a bishop, Serge Droughinine, who was looked upon by the population as a saint. In another village, at Griasny (Urals), a priest, Father Dementius, formerly a rich peasant, has been arrested, though he was highly respected not only by the people, who see in him a prophet, but even by the communists.

These pilgrims, among whom there are not only Orthodox priests but also Baptist preachers and others, earn their living as shoemakers, grinders, chimney-menders, etc., and they consecrate their leisure-time to preaching. Some of them have even letters of recommendation from the soviet of the villages. The Government has also discovered clandestine monasteries.

The local authorities now have orders to admit only priests belonging to churches officially registered. Services can also only be held in buildings under the control of the Government.

The leaders of the Godless Movement in Soviet Russia, Yaroslavsky, published an article, in the last issue of the "Antireligiosnik", in which he says that the Church has never feared their international ideal, whereas communist leaders still fear the Christian Cross.

I.C.P.I.S. Geneva.



ENGLAND

Motion on the Church situation in Germany.

The Archbishop of Canterbury, in his opening address at the "Convocation of Canterbury" on January 19th, 1938, made the following statement regarding the present world situation.

There were two obvious lines of policy which ought to be followed. One was to maintain and strengthen co-operation with the great republic of the United States, and the other was to do the utmost to reach a friendly understanding with Germany. Such an understanding would certainly contribute a great deal to the general appeasement of Europe. The words of Herr Hitler about his desire to do all that was possible to maintain the peace of Europe should be recognised more fully and generously than perhaps had been done in the past.

Yet that very conviction of the value of such an understanding prompted the Archbishop to allude to a matter which constituted a very real hindrance. That was the continued oppression of the Roman Catholic Church and Protestant churches in Germany, and the interference by the State in the proper activities of any church. He had repeatedly asked the authorities of the Reich, and he was constrained to ask again, why they should alienate the sympathies of just those people in England and other countries who were most anxious to be on friendly terms with Germany, by these continued acts of interference.

From time to time there were signs of mitigation in these acts of interference, but there always seems to appear some sinister influence which led to their recrudescence. The Archbishop was convinced that few things would undeniably strengthen good will towards the German State more than some proof that so long as it was assured of the fundamental loyalty of the Church members, it was willing to give a major freedom which was essential to the welfare and indeed to the life of any Christian Church.

The following resolution was adopted on the motion of the Bishop of Chichester, seconded by the Bishop of Bristol:

"That this House associates itself with the words used by His Grace the President both with regard to the reaching of a friendly understanding between Great Britain and Germany and also in his expression of grave concern at the sufferings of our fellow-Christians in the Catholic and Evangelical Churches in Germany at the present time."

The motion was then carried nemine contra dicente. Those present were: The Archbishop of Canterbury, the Bishops of London, Winchester, Rochester, Gloucester, Leicester, Worcester, Coventry, Southwark, Bristol, Guildford, Derby, Exeter, Bath and Wells, Oxford, Lichfield, Portsmouth, Ely, Lincoln, Chichester, St. Albans.

I.C.P.I.S. Geneva.



THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP  
THROUGH THE CHURCHES

by

Mr. H.L. Henriod  
General Secretary

I. Origin. "Peace on earth, goodwill towards men" has been one of the basic aims of the Christian Church since it began. It has always striven to achieve it, but its own divisions and its internal struggles have weakened considerably its action in favour of peace.

At the beginning of the twentieth century, which was marked by an increase of nationalism, rival interests and the pride of man, all leading fatally to a general conflagration, the churches of America and of Great Britain took the initiative in drawing together the Christian forces and of embarking on common action in the cause of peace. A Federation of Churches was created in the United States; an international meeting took place in England in 1908; a common approach was made to the President of the Hague Conference with a view to the effective participation of the churches in the work for peace; visits were exchanged between England and Germany. A desire expressed simultaneously in America, Great Britain and Switzerland, and contacts established with certain Roman Catholic organisations, led to the summoning of two parallel conferences in August 1914. On account of the War, the meeting held at Constance only assembled some hundred representatives of Reformed churches and only for a few days. On August 2, 1914, before the dispersal necessitated by the outbreak of the World War, a manifesto was voted which constitutes a prophetic gesture, a defiance of war. And it was then that the World Alliance for International Friendship through the Churches came into being.

II. The Origins of the Alliance. In spite of the War, a meeting of the International Council of the Alliance took place in Berne in 1915; and as soon as peace was concluded, meetings were held at the Hague, in 1919, at St. Beatenberg, Switzerland, in 1920 and every three years since then in different countries of Europe, with an attendance of from one to two hundred representatives of the thirty-seven inter-church national councils which together constitute the World Alliance. Most of the churches of the Reformation, together with churches of the Orthodox rite, the Church of England and the Old Catholic Church, are represented in the Alliance, that is to say, some one hundred and twenty-five denominations in thirty-five countries of Europe, America, Australasia and Africa.

The "Management Committee" (on which each national council is represented) meets annually to receive reports on national activities, on the work of a smaller "Executive Committee", on the activities entrusted to its travelling secretaries, at present numbering seven (the General Secretary, five international secretaries and a Youth Secretary) and on that confided to its permanent commissions (Education, Minorities, Youth, Publications and Finance).

The presidents of the Alliance have been in turn the late Archbishop of Canterbury, (Lord Davidson), Lord Dickinson of Painswick, now President of Honour, and the late Bishop V. Ammundsen of Denmark.



The Acting President at the moment is the Rev. W.P. Merrill, of the United States, President of the Church Peace Union (one of the Carnegie foundations, which has supplied the Alliance since its inauguration with a large proportion of its financial requirements). The chairman of the Management Committee is Mgr. Ireneus, Bishop of the Orthodox Church of Novi Sad, Yugoslavia.

In 1931, the General Secretariat, which Lord Dickinson had directed for many years, was transferred from London to Geneva. Close collaboration was established between the Alliance and the Universal Christian Council for Life and Work by means of a common secretariat, the fusion of their youth commissions, the joint publication of a News Letter, The Churches in Action, the establishment of the International Christian Press and Information Service and the preparation of the great oecumenical meetings of Oxford.

III. Activities. Only a few of the activities of the Alliance can be mentioned here.

1). Some twenty international regional conferences have been held since 1923 in different parts of Europe, and more especially in Central and Eastern Europe, wherever it was possible, through the intermediary agency of qualified representatives of the Christian Churches, to discuss the burning problems over which men are divided and which constitute a threat to peace. Thanks to conferences through which an influence has been brought to bear on governments, improvements in the situation and pacific solutions have occasionally been brought about. For example, the steps taken by the national councils of the Alliance in the Orthodox countries of the Balkans led to the treaty of friendship which today binds the kingdoms of Yugoslavia and Bulgaria.

2). Questions of religious or national minorities have often figured on the agenda of these national conferences. Particularly delicate and dangerous, they are handled by the Minorities Commission and at special conferences to which experts are invited, although action can only be decided upon by the International Council. Immense services have been rendered in this field by the late Bishop Ammundsen, by Lord Dickinson, Professor Siegmund-Schultze and others. Important resolutions have been adopted on the subject by the Alliance.

3). The problem of peace, war, disarmament, a universal League of Nations, play a large part in the meetings of the Alliance and in the resolutions which it passes: declarations of principle, for example, such as that of The Hague (1919), St. Beatenberg (1920), Stockholm (1925), or the fine message on the international situation issued by the Chamby meeting in 1935; resolutions of freedom of conscience, on the respect due to the motives of conscientious objectors, on persecution and on questions of social morality. Among the declarations of the Alliance on the subject of peace and war the Avignon declaration of 1929 caused a considerable stir and had a widespread influence in Christian circles, and it has lost none of its timeliness today. Condemning war in the name of the Prince of Peace, calling for a pacific revision of peace treaties, it ends with an appeal to the authorities of the churches to refuse to agree to any war for which their governments did not accept bona fide offers made to them to submit the conflict to arbitration.

IV. The Alliance in 1937. In the course of the past year, although seriously hampered by the tension in international relations, the impotence of the League of Nations, the wars, revolutions and other obstacles which it has encountered in several countries, where liberty of speech no longer exists, nor the right of affirming the human brotherhood that comes from the fatherhood of God, the Alliance has pursued its purpose without weakening.

The Alliance shared in the preparation of the Oxford Conference on Church, Community and State, and a number of its leaders and members took an active part in it as representatives of their respective churches. Their collaboration bore especially on the problem of the Universal Church and the world of nations.



Peace Sunday (the first or second Sunday in Advent) was organised under the Alliance's auspices in a number of countries within churches of different confessions. The Youth and Education Commissions have intensified their activity among the rising generation. Several branches have collaborated in the efforts of the International Peace Campaign. The international secretaries have visited the majority of the countries of Europe and North America. The Management Committee met in England and adopted the plans proposed for the future.

V. Plans in Hand. 1938 will be particularly important for the Alliance. Several regional conferences will take place in Eastern Europe, in the Balkans; and in the Spring, a Franco-Germano-British meeting will be held in Switzerland.

The Triennial meeting of the International Council will be held in Norway next August. On that occasion the Alliance will have to elect its new President, determine its relations with the World Council of Churches (the foundations of which were laid by the world conferences of churches at Oxford and Edinburgh), decide upon its policy and collaboration in the matter of pacifist activity, in the face of the growing dangers of conflagration, increasing re-armament and restriction upon the freedom of the churches, and in the face of the rising tide of secular totalitarian nationalism and of persecution. The programme of the International Council will include four important subjects for study: the national and supra-national character of the Church of Christ; the Christian interpretation of peace; ways leading to peace; refugees and stateless persons.

The Education and Publication Commissions are preparing to issue some propaganda booklets. The Youth Commission is planning to summon an important international summer conference, as well as one or two regional conferences in Eastern Europe. It is taking an active part in the pan-Orthodox youth conference and in the preliminary working out of plans for a conference of experts which will also be held in August 1938 and at which will be studied the delicate problem of the constitutional conditions of the minority churches, the critical situation of the religious minorities in Poland and Russia and the further relief to be given to refugees.

Finally, the World Alliance, convinced that Christian action for peace can only be effective if grounded in the Gospel and in personal conviction, proposes to undertake in 1938 an evangelisation campaign of several weeks in Central Europe, with the collaboration of leading churchmen of different countries and from the churches in question.

Conclusions: The national councils of the Alliance, which are free organisations of officials and of leading members of the churches of different confessions, are pursuing, under the patronage of their respective churches, and against all conflicting forces, the task of reconciliation and of indispensable collaboration in a Christendom weakened by its divisions.

In its contacts, through its declarations, through the study of the burning questions which endanger the peace of the world, through approaches made to the political authorities, through collaboration with all those who seek a peace based on justice, through its publications and periodicals in several languages (The Churches in Action; Goodwill (Great Britain), the News Letter (U.S.A.) and through its work of relief, assistance and information, the Alliance, conscious of the futility of all human efforts that are not made in obedience to the living God revealed in Jesus Christ, is striving with all its might to put into practice the command: Peace on earth, goodwill towards men.



No. 6

Article Series

February 1938

Exploitation of the Results of the Oxford World Conference of Churches in the different Churches and Countries

The Oxford World Conference of Churches on Church, Community and State has found strong repercussion in all countries. The leading daily papers devoted whole columns during the course of the conference itself to reports on its proceedings, giving prominence to questions and subjects which seemed to them to be of outstanding importance. Immediately after the conference, or in the course of the following months, detailed reports on the great oecumenical gathering appeared in the leading church periodicals, especially in the widely distributed parish papers, theological reviews and other monthly and quarterly publications of an intellectual character. Responsibility for this reviewing of the conference was distributed for the most part among collaborators in the oecumenical movement. The International Christian Press and Information Service moreover, also released to the world press a great deal of news on the following-up of the findings of Oxford.

In a number of countries lectures have been given on a larger scale, and in many instances have also been broadcast. And it is through lectures that it has been possible to reach special groups, such as the clergy, church or other Christian organisations for women, professional groups of jurists, pedagogists or sociologists. In some instances social and political organisations have asked for such lectures to be arranged. Special oecumenical services, moreover, have been held, at which extracts from the message to world Christendom issued at Oxford and Edinburgh have been read.

In Denmark, Sweden, Holland, it has proved possible to assemble the Oxford and Edinburgh delegates and to some extent the collaborators in the oecumenical study groups for a common discussion. In this way an opportunity has been created for talking over the preparation of a thorough and critical presentation of the results of Oxford and Edinburgh, in order to secure, through a careful examination of the questions which arise, proposals and suggestions for the further elaboration of the whole oecumenical work. In this same connection, lectures, study groups and courses have been held in the seminaries of the theological faculties and in the seminaries for clergy. Collaborators in the oecumenical research groups and in the sections of the Oxford conference have also interpreted, in juristic and pedagogical seminaries, the results of the sectional reports, for definite study groups. And special attention has everywhere been given in this connection to the question of how to make use of these results to strengthen and intensify oecumenical consciousness in the parishes.

Frequently this whole survey of the results of Oxford, as presented in the Message to the Christian Churches, has been distributed among the clergy, religious teachers, and church authorities in the individual communities and parishes. Preparations have been made to bring these results to the attention of the official church bodies and especially the church synods, and to form permanent oecumenical committees where they do not yet exist. In various countries it has been decided that the Conventions of clergy shall handle the Oxford and Edinburgh results in detail in the course of the present year.



In addition to the reports, the latest oecumenical study books, Kirche, Staat und Mensch, Totaler Staat und christliche Freiheit, The Church and its Function in Society, etc.,\* have been reviewed and discussed, the earlier study books, Kirche, Bekenntnis und Sozialethos, or Die Kirche und das Staatsproblem in der Gegenwart also being taken into account. Here a specially keen oecumenical exchange of thought is going on, of the utmost importance to the further shaping and extension of the oecumenical movement. In a number of countries negotiations have been carried out with the central organisations of publishers and booksellers for the holding of an oecumenical book week (for instance in Sweden), to draw the attention of the public to oecumenical literature, which has taken a remarkable forward impulse in these last few years.

In a number of countries the sectional reports of the Oxford Conference have been translated into the native language. A Dutch edition of these reports, for instance, has been published in Holland, together with the reports of Edinburgh, and a similar edition is in preparation at the moment in Sweden. In other countries, such as Czechoslovakia and Roumania, the reports of the sections are being published in instalments in the principal theological and church reviews. In France ("Le Christianisme Social"), in Holland ("Oekumenisch Christendom"), in North America ("Christendom") special numbers of periodicals have been brought out containing impressions of the conferences and the views of outstanding collaborators in the oecumenical debate, and indicating the main lines and basic ideas of the sectional reports. These special numbers have a large circulation and in this way the results of Oxford and Edinburgh penetrate into the largest possible spheres and the oecumenical discussion is thus extended.

In a few countries the building up of oecumenical study work has been undertaken in order, through the study books, to intensify the oecumenical discussion in the individual churches and federations of churches, and especially with a view to the formation of groups of laymen. For this work, in the U.S.A., for instance, the sectional reports have been issued in a special booklet, with proposals and study plans for their practical use. Here and there oecumenical study meetings have been undertaken on specially urgent questions and tasks. In Holland, for example, a meeting on "The Church of Christ in the World of Nations" will handle the particular question of the international rule of law and the war and peace problem. In Great Britain plans are in hand for the holding of three meetings, in the South, the Midlands and the North, in each of which a hundred carefully selected collaborators from the younger generation, with ten years professional life behind them, will take part, and will systematically discuss the results of the world conferences of Oxford and Edinburgh. I.C.P.I.S. Geneva.

#### Oecumenical Seminary

The oecumenical seminary organised under the auspices of the Universal Christian Council for Life and Work and the Theological Faculty of the University of Geneva will reopen at the end of July. In connection with the World Conference of Oxford the work of the seminary will be centred on the question of the Church. Outstanding theologians from America and Europe are expected. A definite programme will be issued in April. More detailed information may be obtained from Prof. Ad.Keller, Palais Wilson, Geneva. I.C.P.I.S. Geneva.

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\* More detailed information on this important oecumenical literature may be obtained from the office of the Universal Christian Council, 41, ave. de Champel, Geneva.



No. 7

Information Series

February 1938

GERMANYReligion and Ideology: Church and State

In connection with the discussion on "ideology and religion: church and state in Germany" (see I.C.P.I.S. No. 34) further interesting views have been expressed. The Reich Minister for Church Affairs, Dr. Kerrl, delivered in connection with the winter programme of the Lessing University in Berlin a lecture meriting serious attention, in which he described the first year of the Christian chronology as the beginning of a real world history, for it was the birth of Jesus which brought the dignity of man into the world. Since that time man has become a personality. But through the transformation of Christianity into the state religion of the Roman Empire under Constantine, and with the establishment of the Roman primacy, Christianity lost the original force of its dignity.

The Reformation represented a return to original sources. The renunciation of the fighting attitude of man in matters of faith led once more to a predominance of secular and clerical forces over personality. And that led to the Enlightenment which gave rise to the watchwords of liberalism, individualism, specialism and collectivism, which mutually lacerated each other in discord. It is only with National Socialism that a tenable synthesis has come into being, because here individualism and collectivism, nationalism and socialism, ideology and religion are blended in a real unity. Here ideology and religion do not contradict each other, but condition each other, for both represent the endeavours of man to see clearly for himself how he must act as a personality and as a member of the community. The man who takes the categorical imperative as the standard of his action is a really religious man. In that man God sounds. But here, one is beyond the confessions. In National Socialism it has become clear that between religion and ideology no distinction exists. National Socialism carries on a revolution and a reformation at one and the same time. A new cultural epoch is drawing. From this transformation of things the church cannot hold aloof, while the nation marches on and vanishes on the horizon. This development needs time, and we shall not interfere, by the use of methods of force, with the immutable course of events. There can be no church which stands above the state, and no church standing independently beside the state.

The General Director of the Press Service of the Reich Church Ministry, Karl Troebbs, moreover, has dealt with a number of essential points which determine church events at the present time: the lines of the church policy of the Third Reich have been clearly formulated by the Reich Church Ministry. This clear coordination of ideas, preserving freedom of conscience and equality of status to all confessions, and affirming that the life, words and deeds of Christ, available for judgment as they are in the Gospel, do not contradict the National Socialist doctrine, runs through the whole National Socialist official declaration of its policy towards the church. The state restricts itself to the political, legal and administrative side and does not meddle with dogmatic-theological opinions and creeds. It stands for the preservation of the religious element as against priestly-political distortions. The state is concerned with the earthly ordering of the church, and it is in that light that the decree concerning the safeguarding of the German Evangelical Church is to be valued. But just as the state cannot stand for a definite Christian confession, so in the same way it cannot feel itself bound to a basic church-state



position resting upon a bond between throne and altar. Rather does it look upon the religious responsibility of the individual as something so decisive that the German man henceforth can no longer thoughtlessly shirk it.

If an English minister, Troebs goes on, maintains in a sermon that the meaning of religion consists in the happiness and in the cultural progress of mankind, the statement remains uncontradicted outside Germany. But if a German minister were to declare that only a man who believes can fulfil his task in the community, it would be a sign of a "pagan" mind. If one compares the non-Christian literature which appears in Germany with that which the so-called Christian states have to produce, it will be seen that one German in ten reads a Christian paper.

Later he states: The New Testament places willingness for sacrifice in the foreground. But only a religious man can sacrifice. Every godless man is an egoist. And here again the New Testament doctrine and the National Socialist aim in reality should make <sup>a more</sup> fruitful contact, as in the problem of our time, the problem of genuine community, a national and social question, when unbridgeable gulfs of an artificial type are being created between the "natural and the divine" order.

In the Christian press the question is gone into as follows: "Is the church on its spiritual side being rightly understood? Are the forces of the spiritual life, which the church teachers, filled with the significance which belong to them? Troebs goes calmly and dispassionately into grave and important fundamentals, and yet we must ask whether there does not remain at the decisive point a gap which deprives the whole matter of something essential. If this gap is not filled, we fear that everything else is still only provisional labour, and an endeavour which will not meet with complete success."

I.C.P.I.S. Geneva.

## ENGLAND

### An outline of Reunion.

The plan for a United Church in England embracing Anglican and Free Churches which has been projected by a Joint committee under the chairmanship of the Archbishop of Canterbury has been accepted by the communions concerned with good will but with some reserve. The leaders of the churches consider that before the larger union can be effected a greater measure of unity must be achieved among themselves. Under the union scheme the united church would be episcopal and governed by a general assembly, diocesan synods and congregational councils. There would be little change in worship forms.

The Upper House of the Convention of Canterbury moved a resolution commending to the careful attention of the Church the three documents prepared by the joint conference of representatives of the Church of England and of the Evangelical Free Churches, entitled Outline of a Reunion Scheme, The Practice of Intercommunion, and 1662 and To-day. It was said that the documents represent a real advance and follow the lines of the reunion scheme for Southern India.

The Archbishop of Canterbury spoke of the almost amazing change which had come over the relations of Anglicans and Free Churchmen during his term of office. He paid a warm tribute to Free Church leaders, with whom he was constantly in contact; he was infinitely touched and humbled by the way in which they were willing to accept the holder of his office as the national leader in many respects of the religious life of the country.

The Lower House also recommends to the careful consideration of the Church these three documents. I.C.P.I.S. Geneva.



FRANCE

Le Jardin Enchanté

A publication of the Education Commission of the World Alliance for International Friendship which has just come out has already attracted the attention of a number of readers. It is a volume for children, Le Jardin Enchanté, written by Madame A. Jézéquel and issued by the Education Commission. It contains stories written to present the idea of international peace to children. It may be obtained at the price of Fr.fr.12.- from the French Council of the Alliance, 47 rue de Clichy, Paris.  
I.C.P.I.S. Geneva.

NETHERLANDS

Oecumenism

The Oxford and Edinburgh conferences having to decide to unite what are known as the Stockholm and Lausanne movements, a plan for collaboration will be worked out in Holland in the month of May (9-13) 1938. The Netherlands section of the Universal Christian Council has suggested Utrecht as the place of meeting, and this proposal has been accepted by the International Commission. The Netherlands section has also nominated a committee for the reception and preparation of the conference and has drawn up some desiderata for the organisation and work of the World Council of Churches, which will be submitted to the International Commission.

The Netherlands section of the Universal Christian Council and the National Council of the World Alliance will hold a joint meeting at The Hague on February 28. A propaganda week will be organised in the week preceding Palm Sunday. The season of Lent seems particularly indicated as a time for bringing home to the hearts and consciences of Christians Christ's prayer "that all may be one". Pastors will be asked to distribute to new members of the Church the book An Appeal to Christendom. The local sections of seventeen national youth organisations belonging to the oecumenical youth commission will take part and special propaganda work will be carried out for the creation of new local sections.  
I.C.P.I.S. Geneva.

UNITED STATES

Elections for World Council Meeting  
in Holland.

Eight of America's ten delegates to the preliminary conference of the World Council of Churches, to be held in Utrecht, Holland, from May 9 to 13, were selected by an electoral conference in Washington representing thirty American denominations and over thirty million church members.

The electors, also provided for the selection of the two remaining delegates allotted to this country and decided to make application to the central committee of the proposed World Council for four additional American delegates so that representation may be afforded for the American Eastern Orthodox churches, the Polish National Catholic Church of America (Old-Catholic) and the laity of the Protestant churches.

After first grouping the Protestant denominations represented at the electoral conference into larger denominational families, two delegates each were assigned to the Methodists and the Baptists and one each to the Presbyterians, Lutherans, Episcopalians, Disciples and Congregationalists, the smaller denominations and the Negro churches. Some delegates names are: Prof. Kenneth S. Lattourette of the Yale Divinity School (Northern Baptists), Bishop Paul. B. Kern of Greenboro, N.C., and Dr. Ivan Lee Holt (Southern Methodists). The choice of a Northern Methodist will be left to the Bishops of the church. Dr. Lewis Mudge of Philadelphia, former Moderator of the Presbyterian Church; Dr. Frederick Knobel of New York, president of the United Lutheran Church; Rt.Rev.James de Wolf Perry, recently retired President Bishop of the Protestant Episcopal Church; Dr. Graham Frank, of Dallas, Texas, representing the Congregationalists and the Disciples; and Dean Elbert Russell of Duke University, representing the Society of Friends and the other smaller denominations. A conference of the various Negro denominations will choose their delegate.



Subject to the allocation of four additional American delegates by the Central Committee of the World Council of Churches, a lay conference of all the Protestant denominations will shortly be held in New York City to choose the two lay delegates. The Polish National Catholic Church of America (300,000 communicants) has already chosen Bishop John Jasinski of Buffalo as its provisional delegate while the Eastern Orthodox churches in America will name their delegate and alternate after the Central Committee has approved of the recommended additional allocations.

The election of American delegates to the provisional conference of the World Council of Churches advances by another step the church oecumenical movement that has proceeded along parallel lines in this country since 1925 under the joint auspices of the Universal Christian Council for Life and Work and the American Section of the World Conference on Faith and Order.

The elected delegates will meet in New York in about six weeks to prepare for participation in the Utrecht meeting which, in accordance with instructions formulated at both the Oxford and Edinburgh Conferences, will draw up a constitution for the proposed World Council of Churches.  
I.C.P.I.S. Geneva.

#### UNITED STATES

#### The Church and Industrial Workers.

In returning to the Church after his temporary excursion into radical labour organisations, Rev. A. J. Muste has given an outline of his point of view. The same passion for social justice which for a time took him out of the Church now brings him back into it, with a deeper insight. He says:

"I believe that the situation among industrial workers, in the labour movement, and especially in the sections under Marxist influences, is today such that we have a much greater opportunity than has existed in years to challenge these elements to study religion and in particular the Christian religion; to present Christianity as the only satisfactory philosophy of life; to mediate the Christian experience of redeeming Love revealed in Christ as the only basis for the integration of the modern man; and to set forth the social message of Christianity and what it has to reach about the only effective method of social redemption. It is to this quite definitely 'evangelistic' work that a great part of our energy must, I think, be given; it must constitute the organising centre of our manifold activities." I.C.P.I.S. Geneva.

#### CHINA

#### Co-operation between Christian denominations.

Christian circles in China are working untiringly in different relief activities for the war victims. Co-operation between the different Christian denominations is becoming closer and closer. The Hupeh Christian Council, for instance, and the Religious Tract Society, are working together in common plans for the propagation of Christian literature for the development of the Forward Movement and for the wireless emission of Christian messages.

The experiments made in connection with the universal week of prayer have been so encouraging that, at Shanghai, for instance, prayer meetings are regularly organised in which representatives of the different Christian denominations in China take part. These meetings form the occasion of happy exchanges of experience.

Representatives of the Methodist Church South have been sent into different districts of the country. They have been able to visit Soochow and Sungkiang and have everywhere met with the complete support of the Japanese military authorities.

The Salvation Army, too, is playing an important part in the relief work. It was one the first on the spot in Paoting, Tsinan, Kalgan, Tungchow, Taku and especially Peking. At Peiping the Army is distributing daily, in ten canteens, 10,000 meals for the poor. It has also



organised seven night shelters, not to mention the distribution of food and combustibles in dwellings. At Tientsin it has distributed 760.000 meals to refugees. A special service is at work in Peking for the Russian refugees whose situation is particularly distressing.

I.C.P.I.S. Geneva.

## JAPAN

### Plan for united Christian Church in Japan.

The proposal that a united Christian Church be organised in Japan on a federated basis was urged by the Commission on Church Union before the annual meeting of the National Christian Council of Japan. The suggested basis of union gives existing communions a large degree of autonomy within the framework of a federated union. The Commission submitted the following basis for the proposed union:

1. Name The Japan Catholic Christian Church. 2. Creed: a) We recognise that the Apostles' Creed as promulgated by the Holy Catholic Church sets forth the essential basis of the Christian faith. In conformity with this we fix on the following fundamental tenets: b) We believe in God the Almighty Father, Creator of heaven and earth. c) We believe in the only begotten Son of God, our Saviour the Lord Jesus Christ. d) We believe in the Holy Spirit. e) We believe in the Holy Catholic Church, the forgiveness of sin and in the life eternal. 3. The Holy Scriptures We accept the Holy Scriptures as the essential way of salvation and as the standard for the life of faith. 4. Ordinances: We observe the two rituals of Baptism, and the Holy Communion of our Lord.

The Commission's recommendations were referred to the All-Japan Christian Conference which is planned for the autumn of 1938. In the meantime these proposals will be presented to the various communions for consideration and action. It is hoped that some definite steps can be taken toward the organisation of a united church in the special conference to be convened next year.

I.C.P.I.S. Geneva.

## INDIA

### The All-India Women's Conference.

The Conference of Indian women has met in Nagpur in December 1937. The President, Rajkumari Amrit Kaur gave an address from which we give some extracts:

"We are fortunate that today in seven out of eleven provinces the Governments are doing their utmost to implement the ideals which we have pressed for all along. Gandhi when recently enumerating the items which should engage the attention of the Ministries referred to the following: 'Communal co-operation and friendship, the willing restraint of the addicts to the drink and opium habits, the eradication of untouchability, the social enfranchisement of women, the progressive amelioration of superstition of proved harmfulness through adult mass education, a complete overhauling of the system of higher education so as to answer the wants of the millions instead of the few middle class people, a radical change in the legal machinery so as to make justice pure and inexpensive, conversion of jails into reformatories in which detention would be not a course of punishment but a complete course of the education of those miscalled convicts but who are in fact temporarily deranged. This is not conceived as a terribly long plan of action. Every one of the items suggested by me can be put into motion today, without let or hindrance, if we have the will'. Here indeed has opened out to women, in particular, a vast field of work in which we cannot put in enough labourers.

Finally I do beg of you in all sincerity to consider the advisability - nay, the absolute necessity - of adopting non-violence as our creed for the attainment of all our ideal. If we, women, are to raise ourselves to our rightful position and thereby raise humanity we must arm ourselves with the weapons of love before which all force must ultimately bend. I think we may claim that ours is the only country where this doctrine can today take root. Indeed, thanks to the Providence that has given us Gandhi to point to us the right way, non-violence has already taken root."

I.C.P.I.S. Geneva.



The World's Young Women's Christian Association

Written at the Geneva Headquarters

Historical setting. In 1855 the association was founded in Great Britain, but the year 1894 marks the moment of development, when Great Britain and three other National Associations, the U.S.A., Norway and Sweden, formed the World's Y.W.C.A. From that small beginning it has grown until to-day where there are National Associations properly affiliated in Australia, Austria, Canada, China, Denmark, France, Germany, Great Britain, Hungary, Iceland, India, Burma and Ceylon, Italy, Jamaica, Japan, Korea, Malaya, Netherlands, New Zealand, Norway, Sweden, Switzerland, United States, Belgium, British Guiana, Czechoslovakia, Egypt, Estonia, Palestine, Portugal, Syria and work in a less developed stage in Malta, Nairobi (Kenya Colony), Durban (South Africa), Port Elizabeth (South Africa), Argentine, Bolivia, Brazil, Bulgaria, Chile, Cyprus, Greece, Grenada (B.W. Indies), Latvia, Mexico, Netherlands Indies, Philippine Islands, Roumania, Nigeria and Sierra Leone (West Africa), Spain and Uruguay.

Fundamental Principles. Though the Association has continually sought new ways of meeting the varied needs of its members, it has never changed its essential purpose which is expressed in its Basis: "Faith in God the Father as Creator and in Jesus Christ His only Son as Lord and Saviour, and in the Holy Spirit as Revealer of Truth and Source of Power for life and service, according to the teaching of Holy Scripture", and in its Aim: "To bring young women to such knowledge of Jesus Christ as Lord and Saviour as shall manifest itself in character and conduct" .. as well as "To promote right principles of social and international conduct by encouraging the development of a right public conscience, such as shall strengthen all those forces which are working for the promotion of peace and better understanding between classes, nations and races."

An International Christian Women's Movement. The distinctive place of the Y.W.C.A. in the world of to-day is sometimes questioned, in view, on the one hand, of the many organisations now dealing with specific women's questions, and on the other the present tendencies to absorb all religious activities within the frame work of the Churches, to organise work for men and women in common rather than separately, and to create new societies, either national or international, which claim almost all the leisure time of girls and young women. One has only, however, to remember that among the Women's organisations there are few, which approach women's questions from a Christian and at the same time international point of view. The Y.W.C.A. sees therefore as a very important part of its work to-day the education of women leaders who shall stand for both the Christian and the international approach. It has exceptional opportunities in that it unites women of varying age, class and occupation, while its methods of group work provide large number of women and girls with opportunities for independent activities and scope for the use of their special powers and capacities.

It is the task of the World's Y.W.C.A. to help the national groups to see their work of training Christian personalities in relation to a world setting, which in these days calls as perhaps never before for women who will proclaim their conviction that in Christ is to be found the answer to personal, national and international need.



An Oecumenical Movement. It is very clear that a great Christian federation such as the World's Y.W.C.A. cannot become international without also becoming representative of many varied parts of the Christian Church. In this "oecumenical" experience therefore the members of the World's Y.W.C.A. discover the spiritual wealth imparted to them through their fellowship in a great Association, into which the many nations now composing it bring not only their varied racial gifts, not only their cultural heritages, but also the special riches of religious background and experience which the different churches possess. Its oecumenical policy is embodied in its principles (article IV of the Constitution): "The World's Y.W.C.A. desires to be representative of all sections of the Christian Church in so far as they accept the basis. It includes in the field of its activities young women without distinction of creed, and desires to enlist the service of young women for young women in their spiritual, intellectual, social and physical advancement, and to encourage their fellowship and activity in the Christian Church. The World's Y.W.C.A. also pledges itself to assign a primary position to Bible study and prayer."

Organisation at Headquarters in Geneva. The World's Y.W.C.A. is one of the many international organisations having their headquarters in the former League of Nations' building, 52 rue des Pâquis, Geneva. The General Secretary, Miss Ruth F. Woodsmall of U.S.A. and her five colleagues, the Secretary for Religious Education, Girls' Work and Training, the Secretary for Social and Industrial Questions, the Secretary for Publications, Hospitality and Interpretation, the Secretary for Exchange of Services and Extension - and the Specialist in the Field of Religion have their offices there, though they themselves may travel far and wide. A Secretary for Youth Interests will be appointed in the near future. Through the direct collaboration of the General Secretary of the Y.W.C.A. in Tokyo for six months on the World's staff, the past year has realised a significant advance in bringing the Associations of the East and West into closer relationship.

The legislative body is the World's Council which meets every four years and is composed of representatives from every National Association. Between these meetings an Executive Committee carries on the work in consultation with the Secretaries at Headquarters.

The section on Religious Education deals with the study of questions concerning the place of Religion in the training of leadership, and the preparation of membership, as well as questions dealing with the oecumenical aspect of the association, relations with Church groups, oecumenical conferences, study of the Christian message of the association. The section on Youth Interests will cover both the adolescent and the "young adult" age groups, namely youth under 25.

A special section studies constantly the responsibilities of the World's Y.W.C.A. and the National Associations in the field of Social and Industrial Questions and the means whereby they can become a greater force for individual and social righteousness. Such questions include among others: Conditions of work of women and girls, and especially household employees, social legislation, unemployment, apprenticeship, vocational training, leisure time activities, child welfare, traffic in women and children, migration, nutrition and other social problems. Information on these questions and interpretation of actions and decisions taken by the Executive Committee are sent regularly to the National Associations with suggestions and advice.

Through its collaboration with the Peace and Disarmament Committee of the Women's International Organisations, work for world peace both through peace education and peace action has become one of the World's Y.W.C.A. major concerns. Recently the Association has given special attention to collecting data through its National Associations in connection with the enquiry on the Status of Women carried on by the League of Nations and the International Labour Office.



The Publications and Interpretation Department is the clearinghouse for all magazines, reviews, leaflets, which come to headquarters from all countries, and from a variety of organisations. Through the monthly bulletin in English, French and German (World's Y.W.C.A. Monthly, price 2 Swiss francs per year) this department is the channel for information to and from national branches and a means of establishing world fellowship. This Department also studies ways of interpreting the World's Y.W.C.A. to its own constituencies and to the world at large, through press articles, publicity, attractive illustrated publications, and so forth.

The Secretary for Exchange of Services and Extension deals with projects for training of secretaries - intervisitation of same - and all work starting in new areas as well as advisory correspondence to newly established branches. In this office a survey is carefully made of the possibilities in the line of exchange of services between countries.

Conferences. The work of the World's Y.W.C.A. would fall short of its purpose if it were carried on merely at headquarters. Its own world conferences and Council meetings and, in latter years, the Regional or Area Conferences which it has fostered, have been milestones in the history of world understanding and fellowship. In October and November 1937 the World's Executive Committee held its first meeting in the East, in Ceylon, and participated in the first area conference of the Eastern Associations in Colombo, a conference organised by the leadership of our Eastern constituencies and in which Eastern women played a preponderant part.

Plans for 1938. It has been a great disappointment that the meeting of the World's Council planned for September 1938 to take place in China, has had to be postponed because of the situation there. Though confident that it may be held in that country at a later date, it has been decided to hold the 1938 World's Council in Muskoka, Ontario, in Canada, from September 6 - 20. It is greatly hoped that as many representatives as possible from the Far East will be able to attend this meeting.

The preparation for this meeting is concentrating naturally all the efforts of our World's Association throughout this year, in every field of its activities.

Two brochures are being prepared especially for this meeting, by a number of writers representing different nationalities and backgrounds. The main themes of the two brochures will be "Jesus Christ the Centre of Life" and "The Rôle of Christian Women". These symposiums will cover subjects relating to Oecumenism, the Social and Economic Order, Other Faiths of To-day and Women in the Church, in Public Life, in the Home, respectively, and will be the bases for study and discussion at the World's Council. I.C.P.I.S. Geneva.



"Free Christianity" and oecumenism.

The "World Alliance for Free Christianity and Religious Freedom", the headquarters of which are at Utrecht, Holland, takes a keen interest in the oecumenical movement, as is evident from its Year Book for 1938. The statements and resolutions issued by the World Conferences of Oxford and Edinburgh have met with a keen response among the collaborators of "Free Christianity". The recommendation is made that "free-thinking Christianity and the oecumenical movement ought to work together in friendship.... Our free Christianity should take its starting point from the principle of a new Reformation and should undertake a new examination of the value of the old dogme. It would thus be in a position, for its part, to make a particular and worthwhile contribution to the oecumenical movement." This statement is made with reference to certain pre-suppositions on the field of faith and order with which the World Alliance for Free Christianity is not in agreement (for instance the reply to the question of the Incarnation of Christ), which are basically connected with the new World Council of Churches the formation of which was provisionally planned by the Oxford and Edinburgh world conferences of churches. The Christian faith of the World Alliance may be summed up as follows: "faith in the love and righteousness of God; faith in the infinite value of every human soul, from which emerges the right to freedom of conscience, and also its limitation and the duty of brotherhood towards all men; faith in the surpassing significance of the life and of the doctrine of Jesus and in the enduring influence of His spirit; faith in the continuing action and revelation of the holy spirit of God." But how keen is the interest of the World Alliance in the whole development of oecumenical work is shown by the further fact that it has nominated a special commission to work out a critical report on the results of the world conferences of Oxford and Edinburgh.

I.C.P.I.S. Geneva.

SPAINFor civil and religious peace.

The members of the British Committee for Civil and Religious Peace in Spain, a committee which was founded in addition to the Spanish and French committees already existing, have just published a letter in which they express the hope that the civil war in Spain will be brought more easily to an end if the leaders of both sides were to be requested to suspend all aerial bombardments pending the work of the international commissions upon the withdrawal of foreign volunteers. The three committees have asked the Non-Intervention Committee to renew its efforts to bring about an armistice in Spain. Steps towards humanisation of the war in Spain as suggested above would facilitate the efforts of various governments to secure the total withdrawal of foreign volunteers; and the powers represented on the Non-Intervention Commission might then be able to promote an armistice during which a basis for peace could be sought.

I.C.P.I.S. Geneva.

DENMARKDanish Joint Oecumenical Council.

Representatives of the Danish branches of the World Alliance, Life and Work and Faith and Order met recently. A report was put before them from a committee of six, two from each of the movements, the Bishop of Copenhagen, Dr. H. Fuglsang Damgaard being the chairman. After some discussion it was decided to get into closer co-operation by form-



ing a "Joint oecumenical Council of Denmark". This plan is now being discussed in the various movements, and in the near future the members of the Council, two from each movement, will be appointed. The period of function will be of three years. The Council will publicly represent the oecumenical movements and administer a fund, the principal contributions to which will be paid on the fifth Sunday of Lent.

This shows a remarkable progress in oecumenical work, as is also evidenced by the following news:

Under the chairmanship of Pastor G. Sparring-Petersen, of the Oecumenical Youth Commission, the work among groups of youth from the Established Church and the Free Churches (Methodists and Baptists) has been carried on very keenly during the last two winters. Under the leadership of the young Pastor Svend Borregaard, of Holmens Kirke, a study circle has rendered splendid service by interesting the young people in various oecumenical topics. This winter the subject is: "Some different foreign Churches": the English Church (Anglican and Free), the Scottish Church, the Methodist Churches of the World and so on. In Denmark, where about ninety-seven per cent of the population formally belong to the established Evangelical Lutheran Church, knowledge about foreign Churches is very scanty, and keen interest is therefore shown to know more.

A small body of people has inaugurated the publication of regular "News about work for Church unity".  
I.C.P.I.S. Geneva.

#### ENGLAND

#### The New World Council of Churches.

At the Spring session of the Church Assembly, which ended on February 11, under the chairmanship of the Archbishop of Canterbury, the Archbishop of York, Dr. Temple, moved: That the Archbishops, having received an invitation for representation of the Church of England at a provisional conference to be held next May for the purpose of considering a draft constitution for the proposed World Council of Churches in order that it may be submitted to the Churches for their final acceptance or rejection, be requested to take steps for the representation of the Church of England accordingly.

The proposal for the formation of a Council was the outcome of the two conferences held last year - the Life and Work Conference at Oxford and the Faith and Order Conference at Edinburgh.

In the course of the discussion which followed, it was affirmed that there was no question of a "super-church", nor of a new organisation which could complicate inter-ecclesiastical relations or make pronouncements on questions which were dangerous in their purpose, but of establishing a basis of co-operation of the largest and greatest Christian communions. It was emphasised that the Anglican Church could never "stand aside", especially in view of the magnificent development of the movement towards an expression of a common unity among Christians which is of the greatest significance to-day. The resolution moved by the Archbishop of York was carried by a large majority.

I.C.P.I.S. Geneva.

#### CANADA

#### Proposal for United Church of England strongly endorsed in Canada.

The proposal for a United Church of England embracing Anglican and non-conformist bodies, has been meeting with remarkable expressions of approval and endorsement by Church leaders throughout Canada. Even ministers in the generally considered strongly individualistic Baptist body have given the suggestion at least a modified blessing, while leaders in the other Churches, including the Anglican, see great hope in the movement, and anticipate that it will not be able to confine itself within the borders of the British Isles. Asked for their opinions, leaders both lay and clerical and from far east to far west in Canada, have said that this great movement toward union is one of the inevitable things and that in seeking its realisation their hearty support and co-operation would be given.

I.C.P.I.S. Geneva.



UNITED STATES

A Peace Committee in every Church.

The emphasis which the Church Peace Union and the World Alliance are placing upon the vital importance of a Peace organisation in the local church is meeting with an encouraging response. Correspondence indicates that one after another church organisations feel that this is an imperative need. Bishop Ernest Lynn Waldorf of the Methodist Episcopal Church, has recommended that each pastor appoint a committee within his church which will have the special function of carrying out the plan. The Reformed Church of America has issued a pamphlet stressing the churches' responsibility for peace as a matter of "life and death".  
I.C.P.I.S. Geneva.

Isolation impossible, message on Church  
and World problems finds.

A "Message on the Church and World Problems", prepared by seventy-five leaders from fourteen denominations at a meeting Jan. 24 and 25, called by the Department of International Justice and Good Will of the Federal Council of the Church of Christ was received by the executive committee of the Federal Council and referred to the individual church denominations for their study, revision and approval.

The report, declaring that the choice for America is not as simple as that between collective security and isolation, pointed out isolation is impossible in these days of inter-related world economics and that collective security in its strict sense would be possible only with some form of league of nations and international police force.

What is possible and what is today referred to as collective security, the report stated, is co-operative action by a group of nations uniting to resist another nation or group of nations while retaining its own national sovereignty. The common interests which might be subjects of co-operation would be "the principles of democracy and the sanctity of treaties."

The report blamed economics for much of the present world trouble and particularly stressed the fact that the democracies, France, Great Britain and the United States, control about ten times as much land as the absolute powers, Germany, Italy and Japan. The unwillingness of the democratic powers "to make concessions to Japan and Germany while they were still democratic regimes is in part responsible for the rise of military autocracy in those nations."

The report suggested that the United States take the lead in easing economic tensions, stabilising currencies, extending reciprocal trade agreements, joining the World Court and reorganising or reforming a new League of Nations. It declared that the church must resist militarism by halting the armaments race, stopping the militarisation of youth in schools and colleges and by ceasing belligerent manifestations in response to incidents such as the sinking of the Panay. In brief, the report declared that the governments must cease "power politics" which it defined as "the use of threat of force, implied or explicit, to reinforce diplomacy."

Internally, the report stated, the church should foster the oecumenical church movement thus standing "witness to the world-wide oneness of the Christian family in a disintegrating world." And above all, it concluded, "the church in its official corporate capacity must keep aloof from war."  
I.C.P.I.S. Geneva.



Statistical Year Book on the Arms and Munitions Trade

The League of Nations has just issued the new edition of the Statistical Year Book on the Arms and Munitions Trade. This edition contains information on the importation and exportation of arms, munitions and war materials of 62 countries and 62 colonies, protectorats and territories under mandate. The work is an indispensable source of information, as far as concerns the extent, nature and importance of the trade in arms, for all those who are interested in this question.

The principal aim of the Year Book is to give, as far as possible, information on the international trade in arms, munitions and various materials intended for war or which could be used for war. The majority of the statistical tables contained in the volume have been revised and brought up to date on the basis of the most recent publications available, and in general they go up to December 31, 1936.

The Year Book comprises three parts. The first contains statistical tables indicating the volume and the value of the export of arms and munitions. The second part gives tables which recapitulate the exports and imports of all countries. And the third part contains detailed tables concerning the trade, especially as regards the exterior trade in arms and munitions of most of the countries which figure in the Year Book. We reproduce the table below:

Exterior Trade in Arms and Munitions of the Principal Countries of the World in 1936.

(Value in thousands of gold dollars)

Country	Exportation	Importation	Commercial Balance
Australia	122,9	2.754.	-2.631,1
Belgium	2.386,2	1.174,4 *	1.211,8
Canada	127,4	525.	- 397,6
Czechoslovakia	7.666,2	2.580,8	5.085,4
France	10.405,5	247,6 *	10.157,9
Germany	5.295,4	176,5	5.118,9
Italy	372,1	141.	231,1
Japan	243,1	840,7	-597,6
Latvia	1,6	39,3	- 37,7
Norway	363.	172,1	190,9
Russia	129,8	-	129,8
South African Union	846,1	1.915,4	-1.069,3
Sweden	2.890,3	515,3	2.375.
Switzerland	2.417,8	534,4	1.883,4
United Kingdom **	10.840,5	3.891,1 *	6.949,4
United States	4.284.	1.891,2 *	2.392,8
Other countries	890,7	935,2	-44,5
Total of the world	49.282,6	18.334.	30.948,6

\* Colonies included \*\* The value of the United Kingdom is estimated at

The Year Book contains moreover a considerable amount of interesting information which cannot be reproduced within the scope of a brief paragraph.  
I.C.P.I.S. Geneva.



UNITED STATES

Washington Clergy to promote national  
religious movement.

Mindful of the words of President Roosevelt that "no greater thing could come to our land to-day than a revival of the spirit of religion", the two hundred Protestant clergymen who make up the Washington Ministerial Union have launched a drive for "the revival and invigoration of those Christian virtues which undergird our national institution."

On January 31, President Roosevelt received the 200 ministers in his office at the White House. At that time, Dr. Oscar P. Blackwelder, of the Lutheran Church of the Reformation, and head of the Ministerial Union, read to the President a resolution for action "in arousing all our people to the imperative necessity for a return to God."

In accordance with the resolutions adopted by the Union, a committee of 21 members has been appointed to meet with the Secretary of Commerce and other leading Americans in conferences on methods of procedure. The first of these meetings was scheduled for February 4.

I.C.P.I.S. Geneva.

Jewish Conference hears plea for  
'Religious culturalism'; Jewish Humanism attacked.

An attack upon "secular culturalism" which, he said, "gives great promise of dominance" in Jewish life, was made by Rabbi Milton Steinberg of the Park Avenue Synagogue as the keynote address before the second annual conference on Jewish Affairs at the Jewish Theological Seminary of America, in New York, whose theme was "The Future of Judaism in America."

Rabbi Steinberg defined Jewish secular culturalism as "Jewish humanism, the attitude that Judaism is a culture or civilisation in which religion, whatever may have been its function in the past, now possesses no place." This secularism, he asserted, is evidenced in the growth of Zionism and the emergence of the Jewish Community Centre "which both in its social and cultural programmes mirrors the attitude of a Jewish humanism."

He urged that "religious culturalism" prevail over the humanistic, the purely religious, the purely philanthropic and the completely un-Jewish trends evident in the life of the Jews of America. As steps necessary for the triumph of religious culturalism, he urged:

1. This ideology and theory of Jewish life must be both clarified and disseminated.
2. The masses of Jews must be re-educated in the content of the Jewish culture and its religious values.
3. The structure of our Jewish communities must be reorganised not for the sake of efficiency alone, but so that they may mirror a Judaism which is a religious culture and at the same time advance its essential values.
4. The concepts of the Jewish heritage must be reinterpreted so that traditional religious affirmations become acceptable and significant to modern Jews, so that moral principles, both individual and social, be exhibited in their relevance and cogency to the problems of our age.
5. The pattern of Jewish observance must be so reconstructed that the reality of which the rituals are the symbols may be more readily apparent.

I.C.P.I.S. Geneva.

POLAND

An International Anti-Alcohol Museum.

On January 25, an international anti-alcohol museum was solemnly inaugurated at Warsaw. This represents a continuation of the exhibition held in connection with the International Congress, and the Polish section of which in particular drew considerable attention. 22 other countries beside Poland have contributed to this museum. It is at present modestly housed, but it is hoped one day to put up a building for this special purpose.

I.C.P.I.S. Geneva.



TURKEY

Race questions.

Kazim Karabekir Pacha, a famous and popular Turkish general of the Great War, has just had a book published which deserves the attention of the Christian world, and which is entitled: "The World War - Why we entered it - How we ended it - How we managed it". He deals in this book with the question of Christian missions, on which he passes very severe judgment. "The religious organisations", he writes, "try to spread Christianity and endear it to the people by distributing scriptures, publishing magazines and by giving instruction; also by pretending to do human work and rendering help in great or small way." "As to schools and institutions, they endeavour by teaching and training to bring the children of minority groups to condition superior to that of the national group which they are subject; and also to make Christian of the children of other nations and religions and thus at least weaken their religious and national character. The most important of this kind of institutions is the Y.M.C.A. and the Y.W.C.A.... These masqued organisations very easily deceive innocent people because they are hidden under a mask and because they have the appearance of being men of God. Their purpose is to weaken the people whom they pretend to represent by bringing religious and political discord into their midst and by leaving them hostile or indifferent to progress."

"Missionaries have in the colonies and in the backward countries entered into the very homes of chiefs, rajahs, and sultans. While they drag along in any direction these chiefs their helpers who mix with the people drag the people in the opposite direction. In this way the management of a country which is thus provided can be easily handled like a flock of sheep by a handful of Europeans."

The author evinces an equal distrust for Mussulman converts, when they are of European origin. I.C.P.I.S. Geneva.

ROUMANIA

A Patriarch appointed Minister President.

The Patriarch Miron Christea, who has been appointed Minister President of Roumania, has been head of the Roumanian Orthodox Church since 1925. His name is well known beyond the frontiers of his own country through his collaboration in work for Christian unity. In particular, it is during his patriarchate that relations have been furthered between the Orthodox-Roumanian Church and the Church of England. I.C.P.I.S. Geneva.

U.S.S.R.

Religious Situation.

In connection with the Godless Congress at Moscow, which opened at the beginning of February, the Soviet Press has published articles on the question of the Church and the State in U.S.S.R. According to Pravda, of February 5, the "October Revolution" alone resolved the problem of Church and State. The Church to-day is a private organisation, although of an undesirable character. Tens of millions of individuals have already freed themselves from the stupidity of religion, but is religion really dead? "Religion", replies the journal, "is not yet dead. Popes, mullahs, sectarian preachers and others try to exploit religious prejudices for counter-revolutionary purposes. Are they all counter-revolutionary? No, they are not all hostile to the Soviet Government, but by their essentially reactionary doctrine they are always wronging the workers."

At the Godless Congress one of the leaders of the movement, Olechuck, declared that Godless activity has much too much slowed down. Others speakers keenly criticise the Central Committee of the Godless Movement for its inaction and its bureaucratic methods. Among others, Loukatchevsky, one of the great leaders of the anti-religious movement, a delegate at the Congress of Free Thinkers at Prague in 1936, is attacked as an enemy of the people and a traitor, a Trozkyist who would be better dead.



The use of artistic methods, which would give better results, is recommended in the fight against religion. "We must have more living posters, showing the church in the service of fascism and capitalism. The country of the anti-religious movement must show the daily life of the working masses, to prove how well they get on without religion and how happy they are." Anti-religious courses must be organised, on such subjects as: Why the Communist party fights religion; the evil that religion causes to science; how religion harms the defence of the socialist fatherland; the evil that religion does to children.

The Christians particularly aimed at by the anti-religious press are the Old Believers (a fraction of the Orthodox Church separated since the XVIIth century from it). Isvestia of January 30 publishes an article on this group which reads: "We believed that the Socialist revolution would sweep all this dirt before it, but there still seem to be some of these wasps, in well hidden nests, who continue their activity and show their sting when they can." The Mennonites are equally keenly attacked. A respect which is not admitted is none the less shown for them, and to detach a Mennonite from his religion is considered a successful accomplishment.

The famous monastery of Troïtsk-Sergueievska at Moscow, the gem of Orthodox religious architecture and a historical monument of ancient Russia, is to be restored. A sum of a million roubles had been allocated for this purpose for 1938. On the initiative of Lenin, the monastery is at present being used as an anti-religious museum.

I.C.P.I.S. Geneva.

#### GERMANY

#### The Niemöller Case.

The legal proceedings against the Berlin pastor Dr. Niemöller which were interrupted for a week, have been resumed. The public is excluded from the proceedings, but an exception is made for Superintendent Dr. Diestel, who may now attend as an observer from the Confessional Church. The court decision is expected within the next few days. The general impression prevails that no severe sentence will be passed and that Dr. Niemöller will be released. The charge is one of secret attacks on the State and abuse of the pulpit. The interruption of the proceedings was due to the counsels for the defence, in agreement with Dr. Niemöller, giving up the case. This development was stated on the one hand to be due to the accused himself having withdrawn his defence from them. But on the other hand it is stated that the defence withdrew because their proposal to summon certain witnesses was not allowed by the court. A third explanation of their temporary withdrawal is that it took place as a gesture of protest against the complaint that news regarding the handling of the case had been communicated to foreign countries by the defendant. According to latest information, Pastor Niemöller has been assigned an official counsel for the defence, who is taking part in the resumed hearing of the case, in order to be able to step in should "Dr. Niemöller again reject his counsel for the defence."

The Niemöller case is being anxiously followed by Christians in all countries. In many churches special prayers are being said on this account.

According to further news, various organisational offices, including the office of the provisional leadership of the German Evangelical Church and of the Prussian and Brandenburg Council of Brethren, which were closed by the State, have been reopened and confiscated material restored.

I.C.P.I.S. Geneva.



THE WORLD'S ALLIANCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.One of the oldest oecumenical organisations.

After the Evangelical Alliance, the World's Alliance of Y.M.C.A.'s which was founded as early as 1855, is the oldest oecumenical organisation. In many ways it has done pioneer work for the younger branches of the oecumenical movement and has aroused, on their behalf, the interest of many outstanding churchmen, such as Nathan Söderblom, who had already, as a student, felt a decisive urge towards oecumenical thought and action.

In 1937 the World's Alliance of Y.M.C.A.'s completed eighty-two years in the service of young men. Revolutions, national movements, changes in the times have of necessity influenced its history. But the oecumenical character of the work expresses itself today with undiminished vigour in the consciousness of a spiritual mission and in wholehearted devotion to the high purpose of unity that shines before Christendom. By bringing together members of different Christian confessions, and through regular contact with missionary work the World's Alliance of Y.M.C.A.'s is one of the most significant trailblazers of the church's endeavours towards union.

Task and Constitution.

Its constitution is built up on what is known as the "Paris Basis": "The Y.M.C.A.'s seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom amongst young men." A further article of the constitution lays down that differences of opinion which do not fit in with this basis need not destroy brotherly unity. Thanks to these principles the World's Alliance of Y.M.C.A.'s was able, during the World War, not only to continue its work as one of the few supra-national organisations, but to carry out blessed work, for example, among prisoners of war.

In the post-war period, there has been more and more of a tendency towards expression of opinion on questions of public concern. The best known instance is the resolution adopted at the Cleveland world conference in 1931, on the question of war guilt: "When questions of world importance arise which clearly involve moral issues the World's Committee will be expected to give a lead to the Movement in seeking to find the Christian attitude to them." It was always for the World's Y.M.C.A.'s to express the Christian attitude to the great questions of the day, and from that basis not to stress, on the spiritual sphere, unitary forms, but to bring out the life force which the organisation receives from God, under continual renewal, for the fulfilment of its duty to the youth of the world in the course of its history.

General Development.

From modest beginnings, the World's Alliance has developed into a many-branched organisation comprising today 63 units, namely, 34 individual member organisations, and a number of corresponding associations affiliated through one of the member-branches. In all there are over 10,000 associations, with about 1,800,000 members and more than 5,500 professional workers. The needs of the time have un-



doubtedly made the World's Alliance of Y.M.C.A.'s of greater value for a considerable number of the organisations affiliated to it and served by its organs. Recent years in particular are characterised by the concentration of forces in a double sense that the whole work has been consolidated and the working programme simplified.

#### Organisation.

Membership of the World's Alliance is formed as follows: The national associations, which belong as members, form at every world conference the World's Committee, each with a number of votes corresponding to their strength (Chairman: Dr. John R. Mott). But this committee is so large that it can only come together every two or three years. Its Executive Committee, in which the member organisations are only represented by turns for a definite number of years, meets annually and its official committee every six months. For the special branches of the work which arise in connection with the older membership, sociological differences and the special questions which come up anew for every age, there exists a number of permanent or temporarily formed committees such as, to name only a few, those dealing with: work among young men, youth work, boys work, national associations, physical training, extension, evangelisation, oecumenical and other church questions, race relationships, social questions, and so on. These special tasks all have ultimate foundations in the preaching of the Message of the Gospel.

#### Methods of Work.

Among the practical work done belongs the service to individuals and to youth in general in the sphere of Y.M.C.A. exchange visits, the arranging of camps and of cultural courses of all kinds on a national and international basis: the regular holding of a universal week of prayer for the strengthening of the sense of fellowship and a deepening of the missionary spirit, etc. This whole activity is undergirt by corresponding work of a theoretical and literary kind. The systematic distribution of information (the World's Alliance Information Service), the publication of periodicals (such as World's Youth), and of the many-sided literature that is required, form an indispensable part of the basic foundations, if the whole scheme is to succeed.

#### Secretariat.

The secretariat has been installed since 1878 in Geneva (52 rue des Pâquis), and Geneva has gradually become the headquarters of almost all the other oecumenical associations and of numerous world organisations. A valuable working fellowship has thus been developed, not only with the World's Committee of the sister movement, the Y.W.C.A., and with the World's Student Christian Federation, but also with the organisation of the Universal Christian Council for Life and Work, with the World Alliance for International Friendship through the Churches, and with a number of officials of the League of Nations and of the International Labour Organisation whose aims are in line with those of the World's Alliance of Y.M.C.A.'s.

This world-wide work, which reveals in each country a particular national stamp and which places before all other aims the awakening of young men to faith in Jesus Christ, makes in this way the most fruitful contribution to oecumenical thinking and therefore to international understanding. Through the innumerable camps, and through larger and smaller meetings of the World's Y.M.C.A.'s, many a young man has received the decisive impulse, not only for his own life and his own work, but above all to oecumenical feeling and thought and action, which has made him in the fullest sense into a real Christian.

#### The 1937 World Conference at Mysore.

The consciousness of the "imperative will of God for youth" has specially characterised the work of the last two years. On this main theme the 21st world conference took place at Mysore, India, from Jan. 2 to 10, 1937. Its significance, in addition to the fact that it was the first world conference to be held on Asiatic soil, lies in the new



inspiration which it gave in this sense for the whole work. All further subjects of discussion: personal decision and action, youth and the new social order, obligations towards state and community, relations between races and nations, attitude to members of other religions, the world mission of the Church, and so on, were considered from that viewpoint. The report delivered to that conference "Youth in the New World", as well as the report on the conference, "Flaming Milestone" (obtainable from the headquarters of the World's Y.M.C.A.), contain an abundance of interesting and detailed material into which unfortunately it is not possible to go further here.

#### And its Results.

The programme of the Mysore conference was essentially related to the theme of the Oxford World Conference of Churches at which, six months later, official representatives of 120 different churches, assembled and in which a number of well-known Y.M.C.A. leaders, with Dr. John R. Mott at their head, took an active part. The challenge of the World Conference to extend the Y.M.C.A. and its sister movement, the Y.W.C.A., together with the World's Student Christian Federation, through systematic recruiting among youth, has met everywhere with a strong response. And on the whole the work of the associations shows a slow but steady development. While in countries where the control of youth has recently passed into the hands of the State, a sense of restriction has been experienced, in other countries, on the contrary, special tasks have been entrusted to the Y.M.C.A.'s by the Governments in a way that has led to a corresponding extension of the work. This difference in outward development, leads to the inner question of the attitude of the Christian to the State, and to a clarification of the age-old question of what is Caesar's and what must be God's. The theme of the Oxford World Conference of Churches "Church, Community and State", also forms in the Y.M.C.A. a main topic of discussion and of the organised study work. This is taking place with a deepened understanding of the essential nature of the church, leading back to the fact that not only are the churches recognising to an increasing extent their task in relation to growing youth, but that youth too is itself turning to the Church. As an independent Christian activity among youth, with the character of a lay missionary movement, the Y.M.C.A.'s in a number of countries are raising serious problems. That the Y.M.C.A. seeks to form a bridge from the world to the church is evident from the large number of churchmen who take part in the work of the World's Committee.

#### The World's Alliance in 1938.

At present the World's Committee is preparing for its plenary assembly to be held from May 24 to 29 next in Stockholm. Here more than 15 years ago a world conference took place which marked the beginning of a large-scale development in the whole work. A further event, which will be remembered in associations of all countries, is the forthcoming hundredth anniversary of the London Y.M.C.A., which served as the model for the formation of numerous associations in many countries. The movement has had its great pioneers in the majority of countries. Among these belong, for example, in Switzerland, the founder of the Red Cross, Henry Dunant, in Sweden Dr. Karl Fries, and for decades, and especially, in relation to the student world, the movement has been quite specially linked up with Dr. Mott. But the prototype of the movement still remains the figure of the leader of the London Y.M.C.A., over fifty years, Sir George Williams, in whose own particular course of life, from young country lad to man of business, is reflected the lay missionary movement of the Y.M.C.A., which sought first and foremost to meet the needs of the young men of the metropolis in the nineteenth century. The World's Y.M.C.A.'s is moreover collaborating in the preparations that have been going on for some time past in connection with the World Christian Youth Conference to be held in Amsterdam in 1939. The World's Alliance takes as its motto, St. John, 17.21, "That they all may be one". It seeks to bring home to the young Christian communities of all the nations, in a holy realism of the faith, unity in Jesus Christ as the high purpose in which alone all other endeavours will find their ultimate fulfilment.

I.C.F.I.C. Geneva.



No. 12 Article Series March 1938.

YOUTH IN THE OECUMENICAL MOVEMENT

Interest in the oecumenical movement since the Oxford and Edinburgh Conferences has extended in many countries beyond the leaders of the Churches to the leadership of Christian youth. At a recent meeting of the Oecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Universal Christian Council for Life and Work reports were heard from the United States, Canada and many of the countries of Europe. In young people study circles, conferences, camps and rallies, oecumenical subjects of study have been claiming increasing prominence. Several examples will suggest the trend in this direction.

In the United States a major denomination has selected as the theme of its total series of summer conferences for young people, embracing the entire country, the place of the young people of that Church in the World Christian Community. The Sunday Schools of a number of leading American Churches are devoting several weeks this winter to a study of Christian Unity, for classes ranging in age from infants to adults. The American Inter-Seminary Movement, an enterprise long a part of the Student Christian Movement, has been using the subjects of Oxford and Edinburgh for its conferences and is now officially recognised and supported by the recently united Life and Work and Faith and Order Movement in America as one of the important agencies of their work. Under the guidance of the United Christian Youth Movement plans are going forward for the participation of the United States delegation in the World Conference of Christian Youth to be held in Amsterdam in the summer of 1939. In Canada a national committee representing all the collaborating movements has been established to prepare for this conference. The following are the International Christian Movements collaborating in the preparation of this big youth conference: the World Alliance for International Friendship through the Churches, the Universal Christian Council for Life and Work, the Continuation Committee of the World Conference on Faith and Order, the World's Alliance of Y.M.C.A.'s, the World's Y.W.C.A., the World's Student Christian Federation. The preparatory committees will meet in Geneva early this month.

The activities of Christian youth groups in Great Britain are directed increasingly towards oecumenical interests. A recent conference of the Student Christian Movement for theological students was centred in the subjects of Oxford and Edinburgh. Youth delegates to the two world conferences of last summer have been in demand for reports and the organisation of discussion groups. A strong and representative committee has been established to prepare for Amsterdam.

On the continent study circles have been organised in many countries and Churches. There has been an active exchange of student visits between several of the Orthodox Churches and Great Britain. Exchange of correspondence between Christian young people of different countries is going forward with renewed interest. In a number of countries national oecumenical youth committees, under the auspices of the International Youth Commission, have been established to provide a closer coordination of oecumenical effort among young people than has previously been possible. The literature of the Oxford and Edinburgh conferences, and youth materials in preparation for Amsterdam, are being widely used.



The Oecumenical Youth Commission will hold in Europe during the coming months two international conferences for younger leaders of the youth work of the Churches. From April 20 to 24 there will be held in Bratislava at the invitation of the Lutheran Slovakian Church, a regional conference for Central Europe to embrace delegates from the Protestant Church youth work of Czechoslovakia, Poland, Hungary, Austria, Roumania and Yugoslavia. This meeting will be successor to the Commission's Central European Conference held in Budapest in November 1936. Its theme will be: "The Christian Principles of Justice and Love in Present-day International Relations". The conference leaders will be persons especially qualified to discuss the problems within this subject which face the countries involved.

The Annual International Summer Conference of the Youth Commission will be held near Oslo from August 30th to September 4th. It will bring together approximately seventy younger leaders of the youth work of the Churches from about twenty countries. They will come together on August 30th for the closing observances and the official reception in Oslo of the delegates to the International Council Meeting of the World Alliance being held during the preceding days in Larvik. Some of the leadership of the Youth Conference will be drawn from the International Council and a number of the youth delegates will also attend the Larvik meeting. The theme of the Youth Conference will be: "The Meaning of Oecumenism for Youth in Faith and in Action."

Under the auspices of the World Alliance for International Friendship through the Churches a Bulgarian-Yugoslavian and a Bulgarian-Roumanian meeting of youth leaders are being planned for the near future. The Youth Commission's representatives in the Orthodox countries are also collaborating in a special series of Orthodox youth studies being undertaken by the different youth organisations co-operatively, and it is planned that these studies should issue in an Orthodox Youth Conference later in the year.

A growing oecumenical interest on the part of Church youth leaders of South America, Africa, Australia, India and other distant areas is indicated by the number of inquiries from these regions concerning international Christian youth work, with regard especially to the 1939 Conference. This proposed world gathering of Christian young people, building upon the results achieved and the interest aroused in the world Christian conferences of the years 1937 and 1938, has become a point of major concentration in the oecumenical emphasis of Christian youth organisations in numerous countries. The Amsterdam Conference is expected to bring together fifteen hundred representative young members and leaders of the youth work of the Churches and of all national and international Christian youth movements. As stated in the first announcement of this Conference, "it aims at confronting youth with the results of the world gatherings of the Christian Churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion." Further information concerning the Amsterdam Conference will appear in an early issue of the International Christian Press and Information Service.

The International Essay Competition for Youth, established by the Zelah van Loan World Friendship Award and administered by the Youth Commission, is being extended this year to countries which have not previously participated and is meeting with wide response. The subject is "Christ and World Friendship" with sub-titles differing for competitors in the junior and senior categories. Further information may be secured through the Oecumenical Youth Commission, 52 rue des Pâquis, Geneva, or from national committees of the Youth Commission in countries where these exist.



Alongside the interest of young people in "Life and Work" and "Friendship through the Churches" it is significant that the Faith and Order Movement at the Edinburgh Conference gave formal recognition to a Youth Continuation Committee organised by the youth delegates to the Conference. It may be said in short that although there are many differences in emphasis and viewpoint, the growing interest of the younger generation in oecumenism is essentially twofold: the concern for a larger unity within the Christian Church, and the desire that this unity should find practical expression in relation to the difficult social and international questions of our day. That the young people of many Churches are awakening to a larger consciousness of these needs is a promising sign for the future of the oecumenical movement and of the Church.

I.C.P.I.S. Geneva.

#### International Essay Competition.

The leaflet published by the Oecumenical Youth Commission to announce for the third time the International Essay Competition for Youth, on the subject: "Christ and World Friendship", contains a mistake in the English edition. The figures indicated in Swiss francs are the correct ones.

1. Prize: 500 Sw.francs	= (approx.)	\$.112.50	or £ 23
2. Prize: 300 " "	=	67.50	14
3. Prize: 200 " " (twice)	=	45.--	9
4. Prize: 100 " " (twice)	=	22.50	4.10
5. Prize: 50 " " (5 times)	=	11.25	2

I.C.P.I.S. Geneva.

#### NETHERLANDS.

#### Oecumenical Activity.

On Sunday, February 27, an oecumenical service, specially opened by a pastor of the National Church and closed by a priest of the Old Catholic Church, was held at The Hague. Orators representing the Free Church and the National Church spoke on oecumenical prayer and on the necessity for the unity of the churches, and Baron van Boetzelaer van Dubbeldam, President of the Netherlands Oecumenical Council, dealt with the question of the oecumenical mission. On the following day a meeting took place of the Oecumenical Association of the Netherlands and of the Netherlands Council of the World Alliance for International Friendship through the Churches. Questions discussed at this conference were: The Gospel and the problem of collective security, the Gospel and the social problem, unity and diversity, the Church and the churches. A propaganda week for the oecumenical movement is to be organised from April 3 to 10 next. Among other means of propaganda is a list which has been drawn up giving the names of numerous professors of theology who have declared themselves in favour of the aim of the Oecumenical Association.

I.C.P.I.S. Geneva.

#### International Fellowship of Reconciliation.

The International Fellowship of Reconciliation is planning three conferences to take place in the course of this year: two partial ones and a general one. Partial conferences are to be held at Znojmo (Czechoslovakia) from April 16 to 18, for Central European countries, and at Helsingfors, from September 30 to October 4, for the Baltic countries. The general Conference is to be held at the Missionary study camp at Lunteren near Utrecht from July 28 to August 3. The general subject will be the vocation of the Christian pacifist in a world of violence and his task in peace making and reconstruction. Time will be given to the discussion of the economic, political and religious aspects of the problem, to the question of race relations and to the part that the person and the group can take in the ministry of reconciliation.

I.C.P.I.S. Geneva.



No. 13

Information Series

March 1938.

The Results of the Conference on Migration for Settlement.

The Conference of Experts for the development of migration with a view to settlement met at the International Labour Office from February 28 to March 7. It was attended by representatives from eighteen countries. This Conference, which met as a result of a resolution adopted by the Labour Conference at Santiago-de-Chile in 1936, was intended to consider the possible means of international technical and financial collaboration whereby the settlement of foreigners could be facilitated, more especially in Latin-America.

The discussion at this Conference has served to show, however, that at the present moment conditions seem to be more favourable to a resumption of migration movements on a basis of joint action. The fundamental principle on which this joint action must be based is complete respect for the sovereign rights of the emigration and immigration countries in regulating migration currents according to their own interests. The development of migration for settlement on a large scale is often impossible because sufficient capital is not available. This problem can be solved only by an international scheme for financing settlement.

The Conference emphasises in the first place the necessity for a regular and rapid exchange of information between emigration and immigration countries. It would be desirable for such information to be communicated to the International Labour Office, which would keep it at the disposal of the Governments concerned. The Conference advocates practical measures such as, for instance, the establishment of official technical, financial and other bodies in the immigration countries which would arrange the transfer of the emigrants and their settlement in favourable conditions, and which would guarantee the interests of the settler; detailed plans of settlement; administrative facilities and remission from taxation, etc.

The Conference emphasised the importance of these questions and adopted a resolution on this subject and on the future course of action of the International Labour Office, requesting the Governing Body of the I.L.O. to take all necessary steps to bring the conclusions of the Conference to the notice of the Governments concerned. It hoped that the I.L.O. would undertake the necessary consultations and negotiations with a view to the establishment of a Permanent International Committee on Migration for Settlement, which would facilitate co-ordination between the emigration and immigration countries concerned.

I.C.P.I.S. Geneva.

ENGLANDTrade Union of Clergymen being formed  
in England.

A trade union of clergymen "for mutual protection and co-operative witness" is being organised in England by the Socialist Christian League of which George Lansbury, M.P., is president.

The Rev. Robert Doble, a Church of England Vicar, and organising secretary of the League, said that members of the new union hoped to become chaplains of labour unions.

I.C.P.I.S. Geneva.



International Congress of the Union of Free Thinkers.

The 25th International Congress of Free Thought will take place in London from September 9 to 13 next. An appeal to take part in it has been circulated to the national federations affiliated to the world union, to associations of free thinkers, to rationalist societies, to Masonic lodges, to philosophic, scientific and political rationalist societies, to lay youth leagues standing for free thought and the principles of the laity, to associations for freedom and peace, to leagues for the rights of men, women and citizens, to leagues for the defence of democracy and human solidarity, to all free thinkers of the world. The text of this appeal goes on: "Violence and brutality are attempting to replace tolerance and persuasion. The lack of morality has assumed proportions which indicate the degradation of character. The claim of religions, based on beliefs in the supernatural, to regenerate the world, are proving a complete failure. Everything indicates the bankruptcy of the religious systems... The spirits which are fired with the idea of progressive civilisation have more and more the duty to meet and to come to an understanding for the establishment of the basis of a brotherly and human society. They must distinguish clearly the forces of the past which are audaciously lifting their heads and must bring out against them the serene clarity of reason, the lights of science."

Among the speakers will be representatives of all countries, including delegates of the Godless organisation of the U.S.S.R.

I.C.P.I.S. Geneva.

INDIA

Some features of the Revival of Hinduism.

An outstanding quality in the present-day revival of Hinduism, distinguishing it from what has occurred in Islam and Christianity, is the fact that this revival is under the leadership of a vigorous laity. Men of world-wide reputation, such as Gandhiji, Tagore, Radhakrishnan, Arabindo Ghosh, who stand for a reinterpretation of Hinduism before a world audience, never dissociate their message or action from the teachings of their religion. Others less wellknown outside India, but nevertheless with Old-India reputation and influence, may be counted by the hundred actively displaying the vitality of their beliefs. Any controversial or propagandist tinge which they may have revealed at the outset has dissolved in the ardour which they have developed in the discovery of the intrinsic worth of their old treasures. The revival is not limited to the platform of the periodical press, but finds permanent expression in literature that permeates every grade of society and that may be passed on to succeeding generations. Save for stray solitary voices, the priestly order does not appear in this scheme. Lay leadership, by reason of its service in other fields, has proved its title to be heard and the response offered, is free from the reserve that might be shown to those who speak from experience of religious duties alone. Christianity in India has nothing like this to offer. The divorce between the spiritual and the secular which is axiomatic in the West has come as an unhealthy legacy to the East. The divorce of the West is deceptive and misleading to India. Religion there has been woven into life by an imperceptible process so that it would be wrong to consider that religion is not a force in life. The Church as such accepts the position of non-interference in matters outside the field of religion, until in a serious crisis a few brave religious leaders strike a different note and more often than not expose themselves to contumely.

In the religious field, to speak only of movements, not of a re-interpretation of beliefs, there are such efforts as Liberal Hinduism, Universal Religion, Fellowship of Faiths, said to issue directly from the teachings of Hinduism. There are other tendencies which emphasises the worth of traditional ideas, when men of modern enlightenment resort to the renunciation of worldly interests, either for meditation or for devotion to a public cause. In the field of social reform, every movement claims the sanction of religion for radical departures from tradition. Hinduism is demonstrated to be the answer to life's problems, capable of grappling with the challenge of the age. I.C.P.I.S. Geneva.



GERMANY

The Niemöller verdict.

Dr. Niemöller, the wellknown pastor of the Confessional Church in Germany, was sentenced by a special Court to seven months' confinement in a fortress and fines of 500 and 1500 marks, with, in the case of the second fine, the option of three months' imprisonment. The fortress confinement and fine of 500 marks were declared to have been discharged by Dr. Niemöller's eight months' detention while awaiting trial, and it may be taken for granted that there will be no difficulty about raising the other 1500 marks. So the verdict should mean the end of Pastor Niemöller's imprisonment. Dr. Niemöller has already been released from the custody of the Court - that is to say, of the civil power which tried him - and it is presumed that he is now either in a prison of the Secret Police or in the concentration camp of Oranienburg near Berlin.\* From an unofficial source it is said that Dr. Niemöller is detained because the Secret Police considers his general attitude to be one that may trouble the public order and thought it better to take him into "protective" custody. This news has caused profound stir in foreign countries.

\* or Sachsenhausen

I.C.P.I.S. Geneva.

ENGLAND

The Problem of Reunion.

On February 22nd, in the Central Hall, Westminster, the Bishop of Lichfield presided at the annual meeting of the Friends of Reunion. The subject was "Oxford, Edinburgh and the future of the Churches." Referring to the advance made in 1937 by the conferences at Oxford and Edinburgh, the Bishop said that when a matter has been over a long period of years amply discussed and thought about, the stage was reached when it was possible to formulate draft schemes of reunion. That had now been done in this country. The draft scheme of reunion between the Anglican Church in this country and the Free Churches had been presented to all the four Houses of Convocation and the Federal Council of the Free Churches, and was now before the Christian public. That scheme deserved the most careful study; it was a most signal sign of the working of the Spirit of God that such a draft had been possible. It meant a very great advance in the cause of reunion. The time had more than come when the whole idea of reunion should be popularised.

The speaker representing the Free Churches was the Rev. W. Paton, secretary of the International Missionary Council.

I.C.P.I.S. Geneva.

Calvinist World Congress.

The third Calvinist World Congress is to take place in Edinburgh from July 6 to 11 next, under the chairmanship of Professor Donald Maclean, of that city. The theme will be: "The Reformed Faith in its Moral Effects on the Individual and on the Family."

I.C.P.I.S. Geneva.

AUSTRALIA

Preparing for World Christian Endeavour Conference.

Five thousand delegates from 45 countries are expected to participate in the World Christian Endeavour Conference which will be held in Melbourne from August 2 to 8. "Christ's Challenge to Youth" will be the theme of the Conference with overseas speakers scheduled to make public addresses. Associated with the Conference will be a missionary exhibition for which the missionary societies of all denominations are uniting.

I.C.P.I.S. Geneva.

UNITED STATES

Next Lutheran World Convention.

The American section of the Executive committee of the Lutheran World's Convention announced that Philadelphia has been chosen as the site of the Fourth Lutheran World's Convention, to be held in 1940.

I.C.P.I.S. Geneva.



No. 14

Special Edition

March 11th, 1938.

Pastor Niemöller

United Telegram from Church Leaders to Adolf Hitler.

The following telegram has been sent to the Führer Adolf Hitler, Herr Kerrl (Reich Church minister), and Dr. Gurtner (Minister of Justice Berlin). It is sent by the Archbishop of Canterbury, the Primate of the Church of Sweden, the Archbishop of Thyateira representing the Greek Orthodox Church, the President of the Protestant Federation of France, and the Chairman of the Foreign Affairs Department of the Federal Council of the Churches of Christ in America.

As members of the Christian Church, belonging to different nations, we feel it our duty to express our deep concern at the further detention of Pastor Niemöller by the secret police in disregard of the verdict of the Court. We believe that many thousands of Christians all over the world, who earnestly desire friendship with Germany, are with us in deploring this grave action against a German fellow Christian, released by his judges after full trial, and acquitted of the charge of "underhand attacks" on the German State. And we pray God in His mercy to guard our brother and to deliver him from evil.

Cosmo Cantuar:

Erling Eidem, Archbishop of Upsala

Germanos, Archbishop of Thyateira

Marc Boegner, President of the Protestant  
Federation of France

William Adams Brown,

Federal Council of Churches  
of Christ, America.



No. 15

Information Series

March 1938

UNITED STATESChurch Union.

Re-emphasis of recent developments in the world-wide movement for a union of churches was the main theme of the first annual meeting of the Western section of the World Alliance of Presbyterian and Reformed churches held recently at the Princeton Theological Seminary. 75 delegates represented the seven leading Presbyterian and Reformed communions of the United States and Canada. Any movement towards church union, the conference stated, must recognise the distinctive principle of the Reformed churches. Speaking on "the new frontier of the Christian church", Dr. John A. Mackay, president of Princeton Theological Seminary, said that the new tendencies in different countries to-day oblige the Christian Church to re-think its own nature and function in society. The Church, if it is to wage successful spiritual battle with its new rivals, must achieve a fresh sense of God as the ultimate authority, personalise the quality of religious loyalty, set out to change man in a radical way through its own evangelistic effort as its rivals do with theirs, make the meaning of community as real as these countries succeed in making it for their inhabitants and express the indissoluble unity across all frontiers of Christian communions. It is not only a matter of establishing Christianity in countries like Japan, China, India or Africa, but especially of maintaining it in the so-called Christian countries of the West.

I.C.P.I.S. Geneva.

Labour Church.

Labour churches and religious groups, which devote their attention to lending spiritual and material aid to the workers, are among the less publicised phenomena which have accompanied the sweep of labour organisations during the past few years. These groups which include local churches and several national organisations are concentrating upon service to old workers. They are out to show workers that the churches are the friends of labour and that communists are misinformed when they charge that religion is an "opiate of the people". Chief among such national groups is the Catholic Worker Movement with headquarters in New York. This organisation publishes a monthly news paper, "The Catholic Worker", which has a national circulation of over 100,000 copies. Most notable affiliated groups of the Catholic Worker Movement are, the Catholic Radical Alliance of Pittsburgh and the Church Emergency Relief Committee, and independent groups of prominent Protestant clergy & Jewish leaders. The Church League for Industrial Democracy, an unofficial Protestant Episcopal group, has also carried on an aggressive programme for many years.

A unique aspect of the religious labour movement is the formation of labour churches. Usually situated in working class districts, they have adopted a programme consciously designed to aid labour in its struggles. These religious labour groups are perhaps the only ones which come into direct contact with communists. Communists are shown what religion has done and can do for the workers. The most famous of these churches is the Presbyterian Labour Temple, located in the Union Square district of New York, seat of the communist movement. The minister is the Rev. A.G. Muste, himself a former Trotsky communist. This church was used often during the seamen's strikes.

I.C.P.I.S. Geneva.



UNITED STATES

Pacifist groups to unify activities throughout country.

Fourteen pacifist groups were united into a "permanent strategy and coordinating committee" for the purpose of unifying all pacifist activities throughout the country, following a Washington's Birthday Pacifist Conference held at Presbyterian Labour Temple, New York.

Among the pacifist groups represented at the Conference were Labour Temple, War Resisters League, Pax Group (Catholic), Student Peace Service, Fellowship of Reconciliation, Universal Peace League, Committee on Militarism in Education, Bronx Tree Fellowship, Biosophical Institute, Youth Committee for the Oxford Pledge, Women's Peace Union, Women's International League for Peace and Freedom, American Friends Service Committee, and the Catholic Worker. I.C.P.I.S. Geneva.

JAPAN

Christian Welfare Work for Soldiers.

During the last half of 1937 a total of Yen 89,428,81 was raised by the National Christian Council of Japan for welfare work for soldiers at the front and for the relief of their families. Comfort bags costing a total of 70,000 Yen have been sent to the hospitals for wounded soldiers at the front. The "Rest-House" at Tientsin, organised by Christians continues to be the rendez-vous for a thousand soldiers daily. Under the Y.M.C.A. a similar "rest-house" has been opened at Shanghai. There is a growing and insistent demand for the multiplication of these rest-houses under Christian auspices wherever troops are stationed. There are definite requests for the establishment of 20 of these houses. They furnish a home atmosphere for the men who are far from their own homes. The Committee in charge of this work had prepared a budget of 15,000 yen for the first six months of 1938. In connection with this proposed increase of budget and programme, it is hoped that every communion and Christian organisation will pool its fund for this type of work and enable the Christian movement to present an absolutely united front in this emergency work.

The plan to send a medical unit to one of the war-stricken areas of China to minister to the Chinese refugees whose homes and farms have been devastated by the conflict is fast taking shape. The Japanese Christian women have undertaken to raise a special fund of 10,000 yen for this purpose. The unit will consist of a Christian physician and three nurses. I.C.P.I.S. Geneva.

GREAT BRITAIN

The problem of minority Christian communions.

The hope that one of the first acts of the proposed World Council of Churches would be to build up a world conscience in relation to the problem of minority Christian communions was expressed by Lord Dickinson in addressing the annual meeting of the British Christian Council for International Friendship for Life and Work. Under the chairmanship of the Bishop of Chichester the Council devoted most of its time to the consideration of a sentence from the official report of the Oxford Conference which reads: "The ideal of oecumenicity demands that the Church in its various branches shall set an example in the world of toleration for all and especially for members of minority Christian communions." The problem as outlined by Lord Dickinson was seen to be specially acute in Europe. I.C.P.I.S. Geneva.

AUSTRALIA

Sunday School by Post.

The Postal Sunday School Movement was started four years ago to meet the spiritual needs of young people in lonely homesteads and scattered settlements. More than 800 boys and girls are members. Joy Bells is the monthly periodical which binds together all its members. It contains Bible lessons requiring study and answers which are sent to read quarters for examination and correction. It creates a love for the Bible and during 1936, 1079 Bibles were posted to boys and girls, most of whom had never seen a copy before. I.C.P.I.S. Geneva.



BELGIUM

For the Chinese Christians.

The Protestant Church Federation has addressed to all the Evangelical Churches of Belgium the request that they will help in the mitigation of the distress of their Chinese fellow-Christians who are directly involved in the war in the Far East by sending gifts according to their means. It is a matter of assisting people who have fallen suddenly into the greatest possible need. The duty of intervening is evident from the fact that China to-day is coming to know "western culture" in its most exterior form, that of the devastating effects of modern methods of warfare. The gifts received will, it is stated in the appeal, be placed at the disposal of the National Christian Council of China, to which sixteen different churches belong, and which enjoys the confidence of the whole of Christendom in China. The appeal had hardly been issued before considerable sums of money began to come in. The receipt of the first sum sent forthwith to China was acknowledged from there over the wireless by the National Christian Council, with a heartfelt expression of thanks. I.C.P.I.S. Geneva.

GERMANY

Religious Questions of the Day.

Der Reichswart, the organ of Count Reventlow, which has directed many severe attacks against Christianity and the Church, has recently been recommending a greater objectivity in the religious dispute. In its latest issue (1938, No. 10), it renews the challenge with quotations from similar views expressed in the daily papers, such as the following from the Editor in Chief of the Mitteldeutsche National-Zeitung: "Anyone who has no respect for the religion of his forefathers, even though he does not grasp and understand it, and cannot appreciate it, who only sees its failings and its sins, and who delights in besmirching it, is hardly fitted to represent a deep and real faith." And again, from the leading article of the Niedersächsische Tageszeitung: "Should it really be so hard for the individual to admit every genuine religious conviction, even though it should appear in another guise? If people still come forward to-day with the arrogant claim that this or that religious conviction or principle is incompatible with genuine national socialist views, or that it is not possible for a member of a certain faith to be a good German, the reply is that by such an irresponsible way of talking it is he indeed who is everything but a national socialist and a good German!" "It is only out of this religious freedom that the religious peace can grow which our nation so bitterly needs."

Der Reichswart makes the comment "We hope that these worthwhile voices will increase still further in the daily press."

I.C.P.I.S. Geneva.

Some Interesting Statistics

From the Roman Catholic periodical Dobryi Patyr, which is published in Stanoslavov, we give the following statistics on the number of Christians united with the Church of Rome from all parts of the world:

Ukrainians	5.350.000	Armenians	132.000
Roumanians	1.400.000	Maronites	373.000
Bulgarians	6.000	Malankarese	20.000
Georgians	10.000	Chaldeans	72.000
Greeks	3.000	Malabarese	580.000
Italo-Greeks	70.000	Copts	35.000
Yugoslavians	45.000	Abyssinians	34.000
Melcites	140.000		

Total number 8.272.000

The number of Ukrainians so united is distributed roughly as follows: 4 million live in three dioceses in Galicia, over 600.000 in Czechoslovakia (two bishoprics) and 100.000 in Roumania. In America there are over half a million united Ukrainians (two bishops). There are also Ukrainian communities in Brazil, Argentine and Austria. In Germany there are some 20.000. I.C.P.I.S. Geneva.



The Evangelical Church and the Revolution in Austria

With the incorporation of Austria in the German Reich, the Evangelical Church has also become a part of the German Evangelical Church. The previously existing Supreme Church Council, which has sought loyally to stand by the Roman Catholic State, and which therefore recommended participation in the plebiscite, withdrew with the revolution and handed over the leadership to State-Attorney Dr. Kaner and Pfarrer Eder, who represent Austrian National-Socialism.. Incorporation in the Church Office for Foreign Affairs in Berlin took place immediately. The church superintendencies are making every effort to act as the administrative body of the Church. There is no longer any question of convening the General Synod. The Austrian Church is seeking not to be drawn into the German Church conflict, and hopes to be able to remain an "intact" Church.

I.C.P.I.S. Geneva.



No. 16

Article Series

March 1938.

INTERNATIONAL MISSIONARY COUNCIL

Meeting at Madras, December 1938

The tragic situation in the Far East has made it impossible for the International Missionary Council to carry out its plans to hold a world meeting at Hangchow next October. After considerable discussion with the leaders of the churches in different countries it has been decided to accept the invitation of the National Christian Council of India to take China's place as hosts to the meeting. The new dates chosen are 13th to 30th December, 1938, and the meeting will be held in the Madras Christian College at Tambaram, about 16 miles out of Madras, in whose spacious new buildings there is ample accommodation for the 450 delegates

The situation in all parts of the world to-day urgently demands the coming together of the leaders of the younger and older churches of the East and of the West to think, and plan and pray together under the guidance of the Holy Spirit for the carrying on of their work in the face of overwhelming difficulties. Although events in the Far East have made it extremely difficult for Chinese and Japanese Christians to carry out their full schemes of preparatory work, every effort will be made to secure an adequate delegation from these countries to the Conference. The main theme of the meeting is the Church - the building up of the younger churches as part of the historic Christian fellowship. This theme is divided into five sections: The Faith by which the Church lives; the Witness of the Church; the Life of the Church; the Church and its Environment; Co-operation and Unity.

The main work of the Conference will be carried out in the following sixteen sections, each section being made up of representatives of different countries in order to ensure as wide a range of experience as possible on each subject.

- Section 1. The Faith
2. The Church: its nature and function.
  3. The unfinished evangelistic task of the universal Church
  4. The place of the Church in Evangelism.
  5. The witness of the Church in relation to the non-Christian faiths, the new paganisms and the cultural heritage of the nations.
  6. Practical questions of method and policy.
  7. The inner life of the Church, worship, the Christian home, religious education.
  8. The indigenous ministry of the Church, both ordained and lay.
  9. The relationship of Christian educational, medical and social (including rural reconstruction) work to the Christian missionary purpose.
  10. The place, work and training of the future missionary.
  11. An adequate Christian Literature programme.
  12. The economic basis of the Church.
  13. The Church and the changing social and economic order.
  14. The Church and the International Order.
  15. The Problem of Church and State.
  16. Co-operation and Unity.



The delegates will be greatly helped in their preparatory work on several subjects by a study and discussion of the findings and reports published by the Oxford Conference on Church, Community and State, and the Edinburgh Conference on Faith and Order, where such matters as the nature and function of the church, the church and the changing social order, international relations, including the problem of war, problems of church and state, co-operation and unity are fully dealt with.

The subject of evangelism will be given very thorough treatment at the Madras meeting, and among the preparatory studies is a book written by Dr. Hendrik Kraemer of Java and of the University of Leiden, entitled The Christian Message to a non-Christian World. This book, which is to be published in April is an admirable study of the question of the Christian approach to the non-Christian religions of the East and Africa in relation to the existing world situation. There will also be published later in the summer a book containing the results of studies of evangelistic work which have been carried on in different parts of the world. Mr. J. Merle Davis, Director of the International Missionary Council's Department on Social and Industrial Research has, since the autumn of 1936, been directing, on the field, studies on the social and economic life of the younger churches in China, Japan, Korea, the Philippines, Java and India in close collaboration with the National Christian Councils and the Christian Colleges in the countries concerned. The results of this survey will be made available in August or September of this year.

In addition to these special pieces of work, a great deal of intensive preparation for the meeting had been going on both in the countries of the East, in Africa and Latin America, in North America, Great Britain and the European countries. Groups of men and women have been meeting together for a study of some of the special aspects of the topics of the Madras meeting affecting their own particular sphere of work, in the realm of education, of medical service, rural reconstruction, or whatever it may be, and the results of their labours, some of which have already been published in pamphlet form, will be a very valuable contribution to the thought of the Conference.

I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### "The Healing Church".

It is announced by the Missionary Council of the Church of England Assembly that the title of the next Unified Statement of the Work and Needs of the Church Overseas will be "The Healing Church"; that there will be special emphasis on Medical Missions; and that the term "healing" will be understood in its wider sense to include the healing of the wounds of the world. Continued and most satisfactory interest on the part of the teaching profession in the current Unified Statement, entitled "The Advancing Church" (which emphasises the educational side of Missions), is also announced.

#### World Homage to Wesley.

World-wide preparations are being made to celebrate the bi-centenary of John Wesley's conversion on May 24th. The Rev. C. Ensor Walters, ex-president of the Methodist Conference, stated that the forthcoming celebrations were not intended to serve as the glorification of a person or even of a Christian community. The underlying anxiety was that "the spiritual experience which came to the founder of Methodism may be recaptured and rekindled in modern life."

The Church of England, to which the founder of Methodism originally belonged, will have a share in the observances. Methodists in every part of the British Empire, and in foreign countries, are to join in the commemoration. Even the islands of the Pacific are to take part, Queen Selouki, Sovereign of one of the Tonga, or Friendly, Islands, having intimated her intention to organise a celebration.

I.C.P.I.S. Geneva.



No. 17

Information Series

April 1938

Chinese Church sends contribution to World Council of Churches

From war-torn China has come one of the first contributions to the World Council of Churches movement with the receipt of a draft for \$100.00 (in Chinese national currency) by the American Section of the World Conference on Faith and Order from the General Synod of the Chung Hua Sheng Kung Hui, the official name of the indigenous Chinese Holy Catholic Church. This church, which has grown up out of the missions of the Anglican communions, is composed of thirteen dioceses, six of which are presided over by native Chinese Bishops. I.C.P.I.S. Geneva.

Youth and Oecumenism

In Switzerland, on the occasion of the Evangelical Youth Conference recently held at Aarau, an appeal was addressed to evangelical youth to work at the promising enterprise undertaken at Oxford for the unity of the churches.

In the United States, over 200 students of the Evangelical Church voted the following resolution: We, students of the Evangelical Church, believe in the closer federation of the Christian denominations, and in the union of the denominations whose principles and methods are similar, without sacrificing what is essential. We recommend the leaders of our church to act as rapidly as possible with a view to fusion with the church of the brethren united in Christ.

In India, the conference of the Student Christian Associations of India, Burma and Ceylon voted the following resolution: The most important thing that we can accomplish in favour of the union of the church which we so ardently desire is to pray unceasingly for it and that there may be no more divisions in the church in the future. We must all work for that unity until we are able to meet at the Holy Table, without any pride or prejudice, united in one Lord, one Church, one hope.

In Algeria, the movement towards the necessary harmonisation between protestant organisations began among the young some years ago. The various youth groups have a remarkable common review, which has even been described by a foreign reader as "enrapturing". I.C.P.I.S. Geneva.

The Roman Catholic Church and Orthodoxy

News of first importance reaches us from Warsaw. It is a question of a conversation between the Roman Catholic Bishop Mgr. Boucis, in Lithuania, and the Orthodox Bishop Eleutherius, the representative in Europe of the Metropolitan Sergius of Moscow. The conversation took place at Kaunas, on the subject of a rapprochement between the Roman Catholic and Orthodox churches. This is the first meeting for a hundred years between dignitaries of these two churches. Mgr. Boucis emphasised the solicitude and the interest of the Vatican as regards the Russian Orthodox Church, mentioning as a proof thereof the offer made in 1920 by the Pope, through the intermediary offices of the Apostolic Nunzio, Mgr. Dolci, to the Metropolitan Antonius, to place at his disposal financial means in keeping with his position, until he could return to Russia. The Metropolitan Antonius refused this offer. Mgr. Boucis then recalled the proposal put forward at the time by the Pope to induce the Soviet Government to restore to the Orthodox Church its wealth, - the Vatican having ensured the support of people of wealth in America who would have guaranteed the payment of these sums. The Soviet Government refused this offer.



Mgr. Boucis, in recalling these facts, wished to show the desire of the Vatican to bring about a rapprochement between the Orthodox world and the Roman Church. Bishop Eleutherius replied that, for the Orthodox Church, questions of dogma alone were decisive, and that beyond them no understanding was possible. Mgr. Boucis then proposed an unofficial collaboration for combating the atheism which is endangering the whole world. Bishop Eleutherius replied that atheism did not constitute such a great danger in Russia, where a very strong religious movement was to be noticed today. In his opinion, two churches which did not understand each other from the dogmatic point of view would never come together in the struggle against atheism. The Church would carry on the struggle only with the help of Jesus Christ, who fights for His Church. The conversation lasted two hours and led to no result.

In the Orthodox press outside Russia emphasis is laid on the comprehensibility of the attitude of Bishop Eleutherius in refusing the proposed collaboration, but stresses at the same time that collaboration with other churches, even those separated doctrinally, is none the less possible.

I.C.P.I.S. Geneva.

#### A Mongol Conference against Atheism

It is reported from Karbine that the Mongol Princes, exasperated by the revival of anti-Mussulman propaganda, have launched the scheme of a pan-Mongol Congress, to meet this coming summer in the city of Sui Yuan. In all, over 5.000 delegates are expected, from Mongolia, Sin-Kiang, Kalgan, Tannou Touva, and other regions peopled by mussulman Mongols. The aim of the congress will be to work out general measures for the campaign against atheism.

I.C.P.I.S. Geneva.

#### ARGENTINE

#### A Boat Church.

A boat fitted out as a church has just been build in Buenos Aires to meet the needs of the faithful who live on the coast of Patagonia and on the islands of the South of Argentine. The necessity for building a floating church is urgent, for there is no church in those regions, although they total over 30.000 square kilometres.

I.C.P.I.S. Geneva.

#### FRANCE

#### The Reformed Churches and Unity.

At the beginning of February a session of the National Synod of the Reformed Evangelical Churches and a session of the National Synod of the Reformed Churches were held separately at the same time in Paris. These two synods discussed and adopted a whole series of regulations regarding the future United Church. At the Reformed Synod, the votes were generally unanimous. At that of the Reformed Evangelical Churches a minority of 20%, representing more especially the South of France, opposed these measures. Shortly afterwards, the Synod of the Evangelical Free Churches met at Roanne. A resolution was adopted by 40 votes to 35, with two abstentions, approving the participation of the Free Churches in the Constituent Assembly of Lyons, which is to be held at the end of April, but expressing the intention of these churches to preserve the principles of ecclesiastical and religious life which constitute their heritage and their spiritual vocation. The Methodist Churches have just held their synod in Paris; it adopted by 23 votes to 13, with a few abstentions, a resolutions approving the participation of these churches in the April assembly. Everything is thus ready for the holding of the Constituent Assembly.

I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### All Churches in United Front.

Prominent representatives of the Church of England, the Church of Scotland, the Free Churches and the Roman Catholic Church have signed a remarkable declaration on the subject of a United Christian Front. "The deepest and most fateful cleavage between our contemporaries", they declare, "is that which separates those who believe in God from those who do not". They therefore call upon Christian everywhere to do all in their power to revive "a living faith in God and a more eager acceptance of the plain teaching of the Gospel."



They should strive to make such common action more possible and less open to cavil on the part of non-Christians by removing from their mutual relations sectarian jealousies and all causes of sectarian bitterness. They should seek to secure that members of one denomination should never behave in un-Christianly fashion towards those of any other denomination; they should adjure all forms of religious persecution, and they should rely only on persuasion in making converts.

The history of the declaration is interesting. Those who signed it were fellow-passengers on a cruise to the Near East. During the cruise they took part in a discussion on "A United Christian Front", and at its close they drew up in conference a statement of the points on which they could agree unanimously. Among the 19 signatories are the Bishop of Southwark, Lord Dickinson, the Dean of Chichester (Church of England), Dr. David Cairns, ex-Moderator of the Church of Scotland, Dr. J.E. Rattenbury, ex-President of the National Free Church Council, Dr. Edward Myers, Bishop Coadjutor to the Cardinal Archbishop of Westminster and Father D'Arcy, S.J., of the Roman Catholic Church. I.C.P.I.S. Geneva.

### GREAT BRITAIN

#### Press organisation in the dioceses.

A most pressing problem before the Church of England at the present time is that of rekindling interest in the worship of God and to revive general interest in the affairs and activities of the Church and in the responsibilities of Churchmanship. An important method of doing this is to ensure that the activities of the Church in the 34 dioceses of England are made known through the press and through the British Broadcasting Corporation, by establishing in every diocese - as has already been done in some of them - an efficient Press and Publications organisation.

In 1934, the Press and Publications Board of the Church Assembly made suggestions for the creation of press centres but these did not materialise. Now a pamphlet entitled "Press organisation in the dioceses" has come out containing practical suggestions for realising the plan of 1934 and interesting journalists and some of the clergy in work giving a better opportunity to parishioners to be well informed on the Church, its life, its attitude towards present world problems.

I.C.P.I.S. Geneva.

### SPAIN

#### Catholic Life in Spain.

The new Minister of Justice, Count de Rodezno, is a member of the Catholic Party. Senor Puig-d'Ollers, who is entrusted with all church matters, was formerly professor of law in the University of Valencia, and has been very active in the Catholic Action movement. In the reorganisation of the Foreign Office, a special department has been set up "for the Holy See and the pious work of Jerusalem", as far as this depends on Spain. A "Committee for Cultural Relations" has been incorporated in the Ministry for National Culture, composed of university professors. The Ministry of Justice has undertaken as one of its first tasks to clear the way for the conclusion of a concordat with the Holy See. The oath taken by the officials of the Department of Justice is the same as that taken by the minister. In every court of justice a crucifix is to be placed, in accordance with a Government order. The Department for Home Affairs has announced the enactment of a new press law. Any public attack on the State or on religion is to be forbidden. The new Finance Minister, Senor Larraz, was formerly professor of political economy in the institute founded in Madrid by the Catholic Action, and which was intended to form the germ of a future Catholic University.

The Spanish National Government has removed all the anti-religious laws of the previous government.. The following have been annulled: 1) The law through which all church property was confiscated by the State. 2) The law which abolished public religious instruction. 3) The law which deprived the religious orders of the right to give instruction. 4) The law regarding divorce. 5) The law which put the solemnisation of marriage by the church out of force. 6) The law through which the Jesuits were banned and their property confiscated by the State. 7) The law refusing the clergy all activity in prisons, hospitals and welfare institutions.



The Spanish national Cazadores Cavalry regiment has dedicated itself at a solemn church ceremony to the Madonna del Pilar. The commanding officer read the form of dedication and subsequently officers and men paraded before the statue of the Madonna.

At a meeting of the Central Council of the Catholic Action in Pamplona, it was announced that the Catholic Action numbers more than 4,000 members in Pamplona alone. It was resolved to set up a Catholic censor office for films and literature and to initiate a campaign against swearing.

I.C.P.I.S. Geneva.

U.S.S.R.

Interdenominational movement.

In December and January last the Soviet papers several times published articles on the subject of the Church. These articles contain as a rule nothing new, but they reveal certain aspects of ecclesiastical life which are unknown abroad. After referring to the efforts made by the clergy to procure books and instruments required for the services, which have become very rare on account of the lack of material, these articles emphasise a new inter-ecclesiastical movement which is manifesting itself today in Russia. The church leaders are trying to bring the faithful together. No details are available to show the importance of this movement except that it is in progress. These articles always imply that there is a tendency in the Orthodox Church towards a certain modernisation - abolition of the priests' beards, the wearing of ordinary clothes, abolition of the title "father" (especially among the younger priests), the use of the means employed in other countries by the Catholic and Protestant churches to modernise church life, through the wireless, cinema, etc.

I.C.P.I.S. Geneva.

Control of Sermons.

The Commissar for Home Affairs, Yojoff, head of the "Goujobez" (formerly the G.P.U.), has just ordered the organisations under his control to watch the sermons preached during the services. It is now forbidden for the clergy to deal in the pulpit with the question of war and peace, with socialism and with Christianity. No pacifism is tolerated. The only subjects authorised are those of the biblical past. The authorities have instructions to take severe measures to intervene in cases of contravention.

I.C.P.I.S. Geneva.

CHINA

The Roman Catholic Church in China.

There are thirty Roman Catholic bishops in China, 25 of them Chinese, and an indigenous clergy of over 1,800 members. The teaching of seminarists has completely ceased in these last months on account of the war. Before the war there were Catholic courses in several universities and schools and an important Catholic literature was to be found in the libraries and in the universities. At Pekin University a Thomist Chair was about to be founded. The works of Jacques Maritain and of the Dominican Fathers, which are very much in vogue, have been translated in part or reviewed in the press.

As a result of the war, churches, hospitals, convents, missionary houses have been destroyed. One bishop and over 20 missionaries have been killed.

As regards the Communist peril in China, the source from which this information is taken (International Permanent Commission of directors of Catholic papers) declares that the influence of Communism in China, whether as a party or as an ideology, is today down to the minimum. This statement is corroborated by similar information recently received from Protestant quarters in China.

I.C.P.I.S. Geneva.



CHINA

The Christian Church and War Relief.

The National Christian Council, representing sixteen Protestant denominations in China, has been, ever since the recent Sino-Japan war began, a clearing house for information. It is estimated that there are about ten thousand places of worship under Protestant Christian auspices. In order to meet the special needs of this situation, the National Christian Council formed its own War Relief Committee with representatives from the China International Famine Relief Commission, the British War Relief Funds, the Y.M.C.A. and the Y.W.C.A. This Committee has constantly received detailed information regarding conditions in the war area such as that one set of a full account was wired verbatim from Hongkong to the London Foreign Office. At first this office regarded the evidence as too sensational but at last it began to realise the spirit and the utter accuracy of this report and regarded it as one of the most valuable documents of the war. The Chinese State Departments have been fully informed so that in the future when they take any stand they have ample evidence for supporting their position. There is no body in all China as capable and therefore as responsible for presenting objectively and impartially those conditions of human suffering and of need which accompany the present Sino-Japanese war.

In addition to this work of publication, the War Relief Committee has conducted a weekly broadcast both in English and in Chinese ever since September 5th. to support the moral of the Christian Church. In fact the Christian Church throughout China has felt that in a serious crisis like this the most simple, practical and directly Christian expression of its own life and faith was the aid that it should give to the Chinese people. The result has been that time and again the Church groups, both Chinese and foreign, have stayed at their posts in spite of the destruction of property and bombing of the cities in which they lived.

Although the main purpose of the War Relief Committee has been to care for the need of refugees, it has also aided in connection with the Chinese Medical Association in securing medical supplies for Christian hospitals. It is interesting to note that on October 17th the Chinese community in Java sent one million tablets of quinine to China.

A most important part of the work of the War Relief Committee has been to send representatives to various areas behind the lines, especially to Changsha and Hankow. These men, and others, have rendered invaluable aid to various Christian groups already organised for War Relief. It was realised that for a long time to come the areas behind the lines must be related to a centre behind the lines if relief were to be quickly secured, so while Shanghai has become the centre for the occupied areas, Hankow has become the particular centre in the occupied area. In Hankow an excellent committee for refugee relief has also been organised and there came from Mme. Chiang Kai Shek an initial grant of \$50,000. In almost all of these centres the personnel comes from the Christian Churches.

Scores of items could be given describing the response from all over China to the appeal of the War Relief Committee for funds for distribution to refugees. (See I.C.P.I.S. No.1,2,4,7). The receipts of the Committee have naturally been limited, somewhat over \$100,000 having been received to date. But many a time when it has been able only to make a relatively small response to the appeals that came in, it was also able through its various connections to secure far larger grants from other organisations.

The funds received and contributed by the National Christian Council on behalf of the churches of China are in fact a very, very small part of the funds actually contributed by Christians throughout Christendom. Outside of the principal cities of China where wealthy Chinese have contributed generously to the aid of their fellow sufferers and who themselves may not have been Christians, it is likely that as regards other sources of relief, fully 95 per cent have come through Christian agencies and from Christian constituencies. The fundamental concepts of Christianity necessarily impel contribution to the alleviation of human suffering wherever such suffering may exist.

I.C.P.I.S. Geneva.



The following is a short survey of developments in the situation of the Evangelical Church of Austria.\* After the conversation of Berchtesgaden between Chancellor Hitler and the Ex-Chancellor Schuschnigg, the Superintendent of the Evangelical Church, Herr Eder, published on February 23 a pastoral letter in which he expressed the keen satisfaction of Austrian Protestants on the subject of the result of that conversation, which led to the expectation of an improvement in the very unsatisfactory general situation of Austria, which had become even more marked since July 11, 1936. He emphasised again the value which Austria attaches to the idea of sharing the destiny of the whole German people, although that did not mean that the Austrian Church would have to declare itself on the subject of the German Church conflict. The Church in Austria, he stated, was differently situated, and it would be a matter of maintaining its position intact. This would be possible if the Austrian Church preserved the basis of the Reformation and preached the pure Gospel.

When subsequently Chancellor Schuschnigg ordered the organisation of a plebiscite, the Supreme Council of the Evangelical Church in Vienna asked the members of the Church to approve the question which would be asked at the plebiscite. This decision, which was taken out of loyalty to the State, immediately aroused opposition. A protest signed by Superintendents Beyer, Eder, Heinzemann and Zwernemann, was issued, in which the Church was reproached with having exceeded its rights and with having left the ground on which the Church is forbidden to take part in political discussions. As a result of subsequent events the Supreme Council resigned.

On March 13, the church authorities issued the following proclamation:

1. The Evangelical Church of the Augsburgian Confession and of the Reformed Confession becomes from now on a member of the German Evangelical Church.
2. The Supreme Council of the Evangelical Church in Vienna asks that the necessary steps may be taken immediately to this effect.
3. The Department of the German Evangelical Church for Relations Abroad is, for its part, ready to adopt the same measures.

The Minister for Public Instruction, Herr Menghin, consequently appointed Herr Kauer, State Attorney, head of the administration of the Church, and Herr Eder head of the Supreme Council for Spiritual questions. They are both members of the National Socialist party. They have published a proclamation expressing the Austrian Evangelical Church's unreserved approval of the historic event which has brought Austria back into the Reich. Herr Kauer and Herr Eder have also spoken several times on the wireless. The Austrian Evangelical Church has addressed a telegram of gratitude to the Führer and to Herr Kerrl, Minister of Church Affairs in Germany.

Manifestations of joy and gratitude have been shown in Germany. The Church bells have been rung. The Evangelical Alliance, the Evangelical Alliance of German Pastors, the President of the Evangelical Church of Germany, Dr. Werner, and others, have expressed their thankfulness to God for the fusion of Austria and Germany and have sent their greetings to the Evangelical Church in Austria which is at last set free from its minority position.

In connection with the new plebiscite, which will take place on April 10, the Evangelical Church of Austria appeals to its members to recognise their complete re-attachment to Germany, and to do all they can to prove to the whole world that Austria sides with Germany.

For its part the Catholic Church has taken the same position. Mgr. Innitzer had the bells rung as the Germans entered Vienna. A proclamation signed by the Catholic Archbishops was published on March 25 urging Catholics to prove their gratitude to the Führer, at the plebiscite, for having saved Austria from the imminent danger of communism which constituted such a menace to the country.

I.C.P.I.S. Geneva.

\* Of the total population of 6.800.000 inhabitants the Evangelical Church of Austria numbers approximately 332.000.



## Special Edition

### GERMANY

The following pronouncement was made from the pulpit in all the Confessional churches throughout Germany on Sunday, March 13.

On this day the German Evangelical Church, along with the whole German people, bears in remembrance those who fell in the World War. Today, however, we must not fail to remember also the service of those still living who, during the war, risked life and limb in the best service of their people and Fatherland. To those who filled specially responsible positions belongs the former U-Boat Commander, our brother Martin Niemöller. Before the Evangelical Christians of Germany we lay his present need and distress. With deep emotion and anxious suspense, Evangelical Christendom throughout Germany awaited the issue of the trial in which a Special Court was to give judgment on the serious charges which had been made against Martin Niemöller. The Court has condemned him to seven months' confinement in a fortress and a fine of two thousand Reich marks, with the recognition that the sentence of confinement and five hundred marks of the fine had been already discharged by his imprisonment.

According to the State Book, confinement in a fortress is only to obtain when the action in question has not been directed against the common weal, and the author of it has been actuated by honourable motives. The verdict therefore established the fact that Pastor Martin Niemöller had committed no offence against the common weal, and had acted exclusively from honourable motives. Whoever, therefore, continues to carry on slander against him is, by this judgment of the Court, convicted of lying. Martin Niemöller has not been given his freedom. He has been taken into a Concentration Camp - for an indefinite period.\* Hereby he has been branded as an evil-doer to his country. Such a measure is irreconcilable with the verdict of the Court. It is written: "Right must be for ever right" and "Righteousness exalts a people, but sin is a reproach to any people".

The Church praises God and gives thanks that in Martin Niemöller He gave to them a faithful preacher of the Gospel. From the very beginning of the Church conflict, we have heard the Word of God through the mouth of Martin Niemöller. We know him to be a faithful son of his people, whom God has made into a much blessed servant of His Church. His words have carried authority because he had a burning zeal for Christ and never shrank from bearing witness to His truth. He was incapable of selfseeking or of sensationalism. Martin Niemöller is pastor of a parish. He served his parish faithfully. His influence extended far beyond it. From him there came to us pastors a fresh call back to God's Word and to our ordination vows. In our weakness he brought us strength and comfort in our faint-heartedness. It was given to him to bring pastors together out of their isolation. Thus he became a pastor to the pastors, a true spiritual adviser for the preachers of the Gospel. His preaching has called the congregation to renewed faith, to its proclaiming, and to fellowship with one another. Thus he has been enabled, by God's grace, beyond his own congregation, to exercise the office of the shepherd and the watchman.

Now they are trying to hinder him for an indefinite period, not only in his parish work, but also in his truly episcopal service in the German Evangelical Church. His fate, therefore, does not affect him alone. What is done against him is done in order at last to silence thereby the voice of the Church in Germany, and finally to paralyse the resistance to its destruction and dissolution. With God's help, that will not happen. If God appoints us to follow in the steps of the Crucified One, as He is specially doing in the case of Martin Niemöller and all the other brethren who are suffering, we still have His promise that His strength is made perfect in weakness. We know that we are bound, now more than ever, in God's Name to speak His Word ever more boldly without hesitation. May the living God bless our brother and all imprisoned and oppressed brethren! May He protect them and their dependants. Our confidence is in God. We will commit everything to Him, and trust Him as His children. His Word prevails amid the trials and temptations. He does not allow it to be bound.

The Provisional Administration of the German Evangelical Church - Albertz, Böhm, Forck, Fricke, Müller.

\*Pastor Niemöller is not allowed to receive visitors now or in future.



No. 18

Information Series

April 1938

CHINAWar and oecumenism.

A meeting for consultation was called in Shanghai on February 23 and 24, organised by the National Christian Council of China. Some 60 people representing Chinese leaders and missionaries, even from distant points, came together to talk over problems raised for Christian churches and institutions by the war. The following questions seem especially interesting to point out:

1. There was the dispersion of the Christian communities. In some ways it has been like in the history of the early Church after the death of Stephen. These Chinese Christians too, as they have been scattered, have taken the Gospel with them. It is doubtful if many of us have an adequate realisation of their sufferings or of how in many instances little groups of Christians have stuck together in their flight.
2. There is a problem of the return to their home. Relief, in many cases, will continue to be needed and where possible this should be done through lay committees.
3. There is a problem of reconstruction. Sooner or later churches will be rebuilt but it may be wise to wait in order that those who are to use these buildings may have the largest possible share in securing them. In certain places different denominations may combine in the use of a building, perhaps at different hours of the day. Churches which have escaped destruction may want to help others less fortunate, through thanksgiving offerings. Certainly there should be a better quality of architecture, and the National Christian Council might take the lead in securing plans for different types of buildings.
4. There is a relation of the churches to one another. The present troubles have given an impetus to co-operation and church unity. Some greater advance should come out of this tragedy. In many ways churches have been compelled to work together. After the war, can they not continue to do so in larger measure.
5. In relations between church and state there will need to be a great deal of thought given by Christian leaders in China. The position of the Church towards Government will be greatly strengthened by increasing unity.

6. The resurgence of Godlessness all over the world, already making itself felt in China, gives added emphasis to the importance of the work which lies ahead the churches in China. I.C.P.I.S. Geneva.

GREAT BRITAINEmbassies of Reconciliation.

"The politics of the Kingdom of God are of actual application to the immediate needs of a world suffering under the evil legacies of war". This and further sentences from the manifesto of the Christian pacifist groups form a suitable preface to the 1937 Report of the Embassies of Reconciliation. The report tells how the Embassies grew out of a conference of the International Fellowship of Reconciliation. George Lansbury's plea of August 1935 for Christian co-operation between nations is recalled and his subsequent visits to various countries of Europe are recorded, as well as those of Rev. Henry Carter and Percy Bartlett to Spain to investigate the relation of the Spanish churches to the conflict. Assistance given to Jewish authorities in their propaganda to counter-act bitterness and violence, and the possibility of "ambassadors" being sent from America to China and Japan are two other concerns of the Embassies.



"The work of the Embassies of Reconciliation, says the report, has done much more than establish valuable contacts with leading statesmen and demonstrate the existence of a wide-spread desire for peace: it is disclosing a constructive policy which may yet succeed in checking and reversing the drift towards war."  
I.C.P.I.S. Geneva.

#### HUNGARY

#### The Eucharistic World Congress, May 20-30.

The Press Bureau of the 34th Eucharistic World Congress, to be held in Budapest, issues the following information on the stage reached in the preparations:

To date 840.000 congress badges have been sold, and about a million of the posters issued in nineteen languages have been distributed to all countries. Millions of copies of printed propaganda material have gone to every part of the world. Pilgrim groups from Chile, Australia and the Philippine Islands are already on their way to Budapest. From Turkey, the heart of Islam, 144 pilgrims will take part in the congress. Spanish Catholics, as a result of the disorder caused by the war, will only be represented to a limited extent. A group from Nationalist Spain is coming, under the leadership of the famous defender of the Alcazar, General Moscarlo. Over twenty cardinals, and 500 archbishops, abbots and bishops are expected. Over 8.500 priests have announced their intention of taking part, 2.000 of them from Hungary alone. In order to enable all the clergy to celebrate mass, extensive plans are being made for the provision of altars and vestments.

In the two general Communion some 600.000 pilgrims will take part, and 600 priests will administer the Sacrament at the same time. The large number of chalices and ciboriums specially ordered for the congress will subsequently be given to poor parishes. Every nation taking part in the congress is to have a particular church allotted to it where the pilgrims may attend the services with the sermon in their native tongue. 35 churches in Budapest are available for this purpose. There will also be a hundred confessional boxes where confessions will be heard in the various languages. Immediately after the wireless address by his Holiness the Pope, 2.000 white doves will be released, and the papal message will be transmitted in 14 languages and conveyed to all parts of the world.

#### An address from the Protestant churches

"In May of this year, the capital city of our land will be the scene of a significant event. Our Roman Catholic brethren will assemble from all parts of the world for a Eucharistic Congress, to pay homage to Christ as embodied in the Holy Sacrament - according to their belief... We hold it highly desirable that our Roman Catholic brethren should in no way be disturbed by us; yet at the same time, taking our stand on the Holy Scriptures God's eternal Revelation, we feel it our duty to strengthen both ourselves and our congregations in the age-old teaching of the Gospel... We call on the spiritual leaders of every kind in our Churches to proclaim and apply in preaching, what is implied in the Confessions regarding Christ's office of the Highpriesthood, His act of propitiation, the Sacrament of the Lord's Supper, in such a way, however, as not to infringe on the command of brotherly love."  
I.C.P.I.S. Geneva.

#### GERMAN-AUSTRIA

#### Catholics and Evangelicals

In view of the forthcoming plebiscite of April 10 on the incorporation of Austria in the German Reich, it is pointed out in the religious press of Great Germany that this occasion provides the Evangelical and Catholic churches with an opportunity to lay aside existing differences of opinion and to meet each other on the basis of mutual respect. Some years ago, it is mentioned, when a new Evangelical church was dedicated in Admont, Steiermark, two representatives were present from the famous Benedictine Abbey in Admont. In the course of the celebrations they were asked to give expression to their wishes. "For common work, against a common opponent", was the reply of one of the monks. "For peace and harmony among the Christian confessions" was the theme of the other. These two expressions of view should be borne in mind by both churches at the forthcoming decision of the nation.  
I.C.P.I.S. Geneva.



Membership figures of the Churches and main Confessional Groups

An inter-ecclesiastical conference will be held at Utrecht from May 9 to 13 and will lay the foundations for the future World Council of Churches, the creation of which was suggested at the conference of Oxford (Life and Work) and Edinburgh (Faith and Order) in the summer of 1937. The conference will be composed of members of all the non-Roman Catholic Churches. In this connection we think it may be of interest to our readers if we publish some statistics concerning the membership of the churches distributed over the world. They are based on the enquiry recently undertaken among the Churches and principal religious organisations. These figures make no claim to be complete, nor to be absolutely exact, on account of the different methods employed by the churches in taking a census and on account of the different years in which the statistics were drawn up. The figures given cannot therefore be compared with each other in detail. They indicate total membership calculated on an exterior basis and not on actual professions of church membership.

The total number of Christians in the world is estimated at about 685 to 700 million. The largest group is that of the Roman Catholic Church, which numbers about 360 million, distributed as follows:

In Europe	215 million	In Australia & Oceania	10.4 million
In South America	60.8 "	In Asia	9.2 "
In North America	47 "	In Africa	6.8 "

The Orthodox Church (Eastern Christianity) numbers 145 million (an other estimate puts the figure at 125 million). There are:

In Europe	110 - 130 million	In Africa	5.8 million
In Asia	8.1 "	In America	1.2 "

Protestantism numbers about 200 million, and Anglicanism 35 million. The two together amount to:

In Europe	120 million	In Australia & Oceania	6 million
In North America	100 "	In South America	1.5 "
In Asia	7 "	In Africa	4 "

Membership of the non-Roman Catholic churches is accounted for as follows:

Orthodoxy	about 145 million, 85 to 100 million of them in Russia
Anglicanism	35 million, 20 million of them in Great Britain, 10 million in the dominions and colonies, 5 million in the United States
Baptists	13 million (counting children, 35 million)
Congregationalists	2.5 " " " 6-7 "
Lutherans	84 " (considerably less according to other statistics)
Methodists	15.4 million (35 million according to other statistics)
Presbyterians	15.2 "
Reformed	13.8 " (40-45 million according to other statist.)
Quakers	0.5 " including children. 120,000 of them in the United States and 20,000 in Great Britain
Old Catholics	0.2 "
United Church of Canada	2.100.000
Polish National Catholic Church of the U.S.A.	300.000
Church of Czechoslovakia	85.000



The non-Roman Catholic Churches are affiliated to the world confessional organisations: the Lutheran Church to the World Lutheran Convention, the Presbyterian Church to the Presbyterian World Alliance, the Episcopal Church to the Lambeth Conference of the Anglican Church, the Baptist Church to the World Baptist Alliance and the Methodist churches to the great conference which meets every ten years.

As regards non-Christian religions, we give the following figures on the basis of a recent enquiry: The two milliards inhabiting the world are distributed as follows: 500 million in Europe, 250 million in America, 150 million in Africa, 12 million in Australia and over 1.050.000.000 in Asia.

Mahomedanism numbers 270 millions (180 million of them in Asia, 74 million in Africa and 15 million in Europe). Hinduism numbers 250 million, Jewry 15 million, Buddhism (India, China and Japan) 625 million. It is difficult to say exactly how this last figure is made up. Shintoism is relatively scarce, since Japan numbers 70 million inhabitants belonging to various religions. Leaving aside religions with few adherents, such as the Sikhs in India, there remains a total Christian population of 700 million. Membership of primitive polytheistic religions must be reckoned at 74 million, and Agnostics at about 75 million.

I.C.P.I.S. Geneva

#### GERMANY

#### Religious Questions of the Hour

Die Reichswacht (1938,12), the organ of Count Reventlow, which used often to deliver sharp attacks on Christianity, devoted almost a whole printed page to an article entitled "Jesus". In it it is stated: "The greatest wonder of the last two thousand years is Jesus Christ. The effect which he has had has not been of a material but of a spiritual nature. Adored by many, scorned by others, and even now disputed over, Jesus has never yet faded to a mere image. He lives as he did 1900 years ago. If Ghengis Khan - chief of a Mongol race who conquered a large part of Asia and Eastern Europe in the 13th century - represented an outbreak of natural forces like earthquakes and hurricanes, Jesus signifies, and to a lesser extent others before him, in influx of the spirit from higher spheres, from divine sources. We are standing again before the secret. In the face of this bringer of light all materialistic theories of the earth disappear. There are suddenly apparitions, and above all Jesus. We have grown accustomed to value him onesidedly as the friend of the poor and the sick, as the performer of miracles. And yet his spirit spans past and future, heights and depths, light and dark worlds ... Through himself and the power of his personality, Jesus has awakened and inspired in men latent, concealed forces, and above all love and faith."

I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### Revival of assisted inter-imperial migration.

The Church of England Advisory Council of Empire Settlement announces that the Australian Federal Government has approved a nomination by the New South Wales Committee of the Council, to assisted passages for 200 boys between the ages of 15 and 18 for farm work, and 200 young women aged 18 to 30 for domestic work. This is the first nomination to be granted under the new scheme for the revival of assisted migration, and it is due to the action of the New South Wales Committee in lodging their application nearly two years ago that the Church of England Advisory Council of Empire Settlement has now been accorded the first nomination.

I.C.P.I.S. Geneva.

#### NETHERLANDS

#### Oecumenical consciousness.

The Netherlands oecumenical office gives the following information: "The Oxford and Edinburgh conferences appealed to the churches to set to work to develop among their members the assurance that they belong to the Church Universal. The Oecumenical Council of the Netherlands has addressed the churches of the country in this same sense, and has asked them to show to the new members who will be received into the church at Easter that they are called to love and to serve the Church Universal."

I.C.P.I.S. Geneva.



PALESTINE

The Occumenical Spirit in the Holy City.

The city of Jerusalem, which has attracted to it for nineteen centuries Christians of all confessions, has sometimes been the scene of distressing confessional rivalry. But it remains the symbolic place of occumenical rapprochement, and we are glad to be able to quote an example of this fact. A group, which meets regularly, brings together representatives of the non-Roman confessions. Monsieur Clavier (of France, a well-known collaborator in the occumenical movement), who was present at one of these meetings, describes it as follows:

"We spent at the Y.M.C.A. of Jerusalem a fine occumenical hour. One Sunday evening, when the Anglican bishop was to preside over this fellowship meeting, he invited me to take his place and speak on occumenism to the exceptional audience. The address was given in the course of an impressive liturgical service, in which representatives of the Native-Anglican, American-Presbyterian, Assyrian-Orthodox, Syrian-Jacobite and German-Lutheran Churches took part. How easy the fine occumenical theme, which is sometimes so delicate, became in the setting of the holy city, and before such a vision. It was like an objective revelation which no longer waits for inspiration, but precedes and commands it."

I.C.P.I.S. Geneva.

U.S.S.R.

The Godless Budget for 1938.

The 1938 budget of the Godless organisation in the U.S.S.R. amounts to 65 million roubles, distributed as follows: contributions from members: 42 million; income from the sale of anti-religious literature: 23 million. Out of this sum of 65 million, 14 million will be allocated as a subsidy to the International Godless Committee and the rest used for propaganda in the country itself, although a part will be sent as a contribution to the Congress of Free Thinkers which will take place in London in the autumn of this year.

I.C.P.I.S. Geneva.

The Value of Primitive Christianity.

The great official daily paper Isvestia, published an article on March 30 on the activity of the governmental commission for history texts books used in schools. This commission recognised "that the introduction of Christianity into Russia represented progress as compared with the pagan barbarism prevailing till that time. This progress consisted not only in the fact that the Russian nation received a literary culture, but also certain elements of the Byzantine civilisation".... "The Christian Church devoted all its energies to doing away with slavery at the time of the predominance of Kiev." Later on "the ecclesiastics defended the right of serfdom which, it must be admitted, was not pure slavery". "The literary works brought into Russia by Christianity had not only a cultural and theological value, but were also marvels of style and of art, as for example the Gospel re-copied in 1606 at the command of the chief, Ostromir, at Novgorod. In the monasteries of Kiev there were men who were not only writers of value but men of science." The article ends with a reminder of the architectural works of the church, notably the great cathedrals of Kiev and Novgorod.

I.C.P.I.S. Geneva.

UNITED STATES

Preaching Missions in sixteen countries

A proposal for a national Preaching Mission in U.S.A. during the autumn of 1940 and the winter and spring of 1941 to be held in conjunction with similar national preaching missions in sixteen other countries of the world will be presented to the Federal Council of Churches of Christ in America by its Departments of Evangelism. The Preaching Mission will culminate a three year programme of this department to be launched this autumn. Plans do not call for a world Preaching Mission but rather for simultaneous and co-ordinated missions in the various Christian countries of the world. The whole programme will be tied together by world wireless retransmission. It is also planned to have a number of visiting missionaries from one country to another.

I.C.P.I.S. Geneva.



Special Edition

GERMAN AUSTRIA

The National Plebiscite of April 10.

Detailed reports have been given in the press of all countries on the attitude of the Evangelical and of the Catholic Church of Austria to the national plebiscite on the annexation of Austria to Germany. The numerous statements which have been published by the churches on this occasion are for the most part already generally known. We therefore give below the actual texts of only the most important declarations, which are worth particular attention as documents of special significance in church history.

The Evangelical Supreme Church Council in Vienna addressed a declaration to Evangelical Austria which was read from the pulpits of all the Evangelical Churches in Austria on Sunday April 3:

"The German people of Austria are summoned for April 10, in order to proclaim before the whole world, in a honest and free vote, that the return to the Reich, and with it the political reorganisation of our native land, corresponds to the deepest longings and wishes of the people. With this heartfelt wish our Evangelical Church in Austria has always felt itself in agreement without taking into consideration the favour or disfavour of earlier powers. And if the Evangelical Supreme Church Council turns today to the Evangelical Church people, it does not do so out of anxiety lest one of us should not know what he ought to do on this decisive day. The Evangelical Church in Austria declared on March 12, and has repeated since then, its immense joy over the turn that events have taken. As the consoler and helper in recent years of many struggling Germans, - far beyond the circle of our fellow-believers, - our Church feels the really great joy of this day and receives it in thankfulness from the hands of God as His gift.

We stand by the saving deed of the Führer. The unconditional "yes" of Evangelical Austria, as the answer due to the Führer from the people, is for us not only a national duty to be taken for granted, of which we do not need to remind anyone. This "yes" is our sincere thanks to the merciful God for the salvation and liberation of our native land which seemed to be leading us back to the times of the Counter-Reformation."

The Catholic Bishops in Austria, moreover, have issued a solemn declaration in which they expressly confess themselves Germans of the German Reich, and demand this confession also from the faithful:

"From an innermost conviction and with free wills we, the undersigned bishops of the Austrian Church province, make the following declaration on the occasion of the great historical events in German Austria: We joyfully acknowledge that the National Socialist movement has done and is doing tremendous things in the sphere of national and economic construction and of social policy for the German Reich and nation, and especially for the poorest sections of the people. We are also of the conviction that through the effect of the National Socialist movement the danger of the all-destroying godless Bolshevism has been turned aside.

The bishops are following this activity for the future with their best wishes and blessing and will admonish the faithful in this sense. On the day of the national plebiscite it is obviously for us bishops a national duty to confess ourselves Germans of the German Reich and we expect also of all faithful Christians that they know what they owe to their nation."

This statement bears the signatures of the Cardinal Archbishop Th. Innitzer, and of Bishops Weitz, Hefler, Pawlikowski, Gfoellner, Memelauer. The solemn declaration has been read in all Catholic Churches in the whole of the previous sphere of the State of Austria.

This solemn declaration is introduced by the following preamble:

"After careful consideration in view of the great historical moment that the Austrian people have lived through and conscious of the fact that the thousand years' longing of our nation to be united to a great German Empire is now realised, we the Bishops of Austria have decided to address the following appeal to all our believers.



"We can do it with as little anxiety as the agent of the Führer for the plebiscite in Austria, the Gauleiter Bürckel, has informed us about the sincere line of his policy which is directed by the slogan: 'Render unto God what is God's and unto Ceasar what is Ceasar's.'"

The provincial churches which belong to the Council of the Evangelical Lutheran Churches of Germany published the following declaration on March 30:

"In the common allegiance of brothers in the faith, we greet the Evangelical Churches of the German Eastern March which have come home into the Reich. On the coming Sunday we unite with all Germans to proclaim our loyalty to the newly created Greater German Reich and to its Führer. We bear witness at the same time to our determination to work untiringly for the preaching of Christ to the German nation. We call upon our parishes to join with us in the prayer: Almighty God, take our nation and leader into Thy protection and bless them out of the richness of Thy mercy, so that peace and unity may be conferred upon us for all time!"

The declaration bears the signatures of the provincial bishops of Bavaria, Brunswick, Hanover, Hamburg, Baden, Wurtemberg, of leading representatives of the Pastoral Councils of Brethren of Schleswig-Holstein, Lübeck, Mecklenburg, Saxony, Schaumburg-Lippe, Thüringen, and of leading representatives of the provincial churches of Hanover, Lippe, Kurhessen-Waldeck, Baden, belonging to the administrative committee of the Reformed Churches of Germany.

The Provisional Government of the German Evangelical Church distributed to the pastors for use at the services on April 3 and 10 a prayer which has the following introduction:

"The events of the last weeks, the coming into being of the Greater German Reich, the decision of the nation and the election of the first Greater German Reichstag, causes the deepest emotion to the whole Evangelical Church and to our parishes. What we bear in our hearts in thankfulness and prayer we bring in intercession before Almighty God. We join with all confessional parishes in Germany in the prayer that the provisional Government of the German Evangelical Church has sent to us for this day."

After expressions of thankfulness to God for the return of their German brethren in Austria into the German Reich and for the union of the Evangelical Church of Germany with the Evangelical parishes of the German Eastern March, the prayer closes with the following words:

"Guide our leader and people according to Thy holy will. May Thy mercy be great over our whole German Evangelical Church. Give to its servants strength and joyfulness to proclaim Thy word louder and without fear. Unite us with our brothers in the faith in Austria in the confession of Thy name. Teach us all to seek at all times the best for our land, to live at all hours in our nation in obedience to Thee, and so to meet every decision that is demanded of us that today and at the last we may be able to stand before Thee."

The German Evangelical Church has published the following declaration signed by its president, Mr. Werner:

"The historical action of the Führer has led to the creation of the greater German Reich. The century-old longing of the German people is realised. The German Evangelical Church thanks God for this change, which is a miracle to our eyes. The German Evangelical Church thanks the Führer for having realised the unity of the nation through his energetic action. It recognises its duty to bear witness to its gratitude to God and to the nation. I notice with real joy that all the Evangelical churches in the different parts of Germany and the great Christian organisations have already published appeals similar to ours or have joined in ours. I particularly welcome the moving words pronounced by the Evangelical Church in Austria on the occasion of the plebiscite of April 10. The Evangelical Church is one in approval of



The presidents of the Evangelical Federation, the Central Committee for the Inner Mission Work of the German Evangelical Church and the Evangelical Association of the Gustav-Adolf Foundation have published for the 10th April the following declaration:

"A hundred years old history full of suffering and tears has ended joyfully. Connected with our Austrian brethren for decades through loving service, the large Evangelical organisations which unite the whole German Evangelical Church with all its divisions are of one mind with the whole German nation in the praise of God and warm gratitude to the Führer who felt and realised God's appointed time and task. We do not need to remind our members what they owe in gratitude the 10th April. This is their natural privilege, but we want to make a public confession of our whole-hearted thankfulness and at the same time make an appeal that the German Evangelical Church should not fall to hear the command of this solemn hour.

We beg instantly all those who have a responsibility in Church and State to do everything, even at the expense of sacrifice, what may lead to a mutual understanding and peace. We are ready at any time to serve the peace by the common action of all our German organisations. May the birthday of the great German Reich be followed by the birthday of a united and effective Evangelical Church, really bound together with the community."

I.C.P.I.S. Geneva.



International Co-operation

Several commissions of the International Labour Organisation (I.L.O.) have held meetings in the course of the last few weeks. The Committee of Experts, for instance, entrusted with the examination of the annual reports furnished from States on the measures which they have taken to apply the provisions of the international conventions which they have ratified, met from April 4 to 9. The Advisory Committee on Salaried Employees, set up by the I.L.O. to secure the opinions of organisations of salaried employees on the social problems which most particularly concern this important category of workers, has also been in session. The conclusions arrived at by these two commissions will be submitted to the governing body of the I.L.O. More detailed information may be obtained from the secretariat of the I.L.O. The meetings of these two commissions prove that the I.L.O. is not an organisation limiting itself to being no more than a bureaucratic institution and a centre for purely academic meetings. On the contrary, meetings such as these enable the I.L.O., which cannot itself go to all parts of the world in order to maintain contact with the countries, to fulfil its proper rôle in this field. Mr. E.J. Phelan, assistant director of the I.L.O., declared in opening the session of the Advisory Committee, that whatever the political circumstances, such meetings render the greatest service to the cause of peace, by giving a practical example of the possibility of international co-operation.

I.C.P.I.S. Geneva.

GERMANYConfessional proportions.

The annexation of Austria to the German Reich has subjected the existing confessional proportions to marked changes. To the approximately 21 million Roman Catholics in the Reich there are now about 6 million from Austria to be added. They therefore now number together 27 million as against a total of 41 million Protestants, and they form 36% of the total population as against the 54% of Protestants. The generally recognised proportion of two-thirds Protestant and one-third Roman Catholic in Germany has now to give place in Great Germany to a modified calculation of three-fifths and two-fifths.

The Roman Catholic Church in Austria is divided into two archbishoprics, four bishoprics and two apostolic administrative spheres, as they are called, under the direct control of the papal see. Altogether the Great German Reich now numbers eight archbishoprics, twenty-two bishoprics, three apostolic administrative spheres.

The number of Roman Catholic parishes is 2,674 in Austria and 9,808 in Germany, thus making a total of 12,482 for Great Germany. Austria has 4,841 parish priests and 2,453 priests belonging to orders. Germany has 21,959 parish priests and 4,661 priests belonging to orders. There are thus 33,904 Roman Catholic priests in Great Germany. There are 123 Evangelical parishes in Austria, 13,347 in Germany, making 13,470 in all. The Evangelical clergy in Austria number 196, and in Germany about 18,000, making 18,196 in all. There are in Austria 37 religious communities and institutions of a similar nature, for men, with 4,795 members, and 54 for women, with 16,699 members. Most of these 91 communities have several settlements, monasteries and institutions. The German Reich shows almost the same kinds of orders and congregations and many settlements with 15,536 men members, and 95,248 women. In Great Germany there are thus 20,331 men members of orders and 111,947 women, making 132,278 in all. Germany has 4,611 Evangelical deacons and 40,000 deaconesses, a force of



44,611 in all. Calculations regarding those at work in the little Evangelical Church of Austria show 500 deacons and deaconesses, thus making a total figure of 45,111. In comparing the activity of the two confessions in Christian works of charity, it must be remembered that members of Roman Catholic orders are to a large extent active in school service of all kinds. Austria has 1,050 private catholic schools. On the Evangelical side, account must be taken of the welfare work, on which it is less easy to draw up statistics, but which is none the less of significance, done by the Evangelical pastors' wives in the service of the parishes.

I.C.P.I.S. Geneva.

### The Jews in Germany

The American Jewish Committee has recently published some interesting statistics concerning the Jews in Germany.

Since 1933, 120.000 Jews have left Germany. Of these some 40.000 have gone to Palestine, 35.000 to overseas countries, 25.000 to West European countries and 20.000 to East European countries.

Since the advent of Hitler, the number of Jews in Germany has decreased from 500.000 to less than 380.000. 112.000 have emigrated during this time. 55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five. Of the 1.400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months. Of the 6.000 Jewish physicians in practice before 1933, 3.000 remain. 2.500 Jewish lawyers are now practising in Germany. In 1933 there were 6.500. Of 2.357 artists, including actors, musicians, painters and sculptors, in the pre-Hitler period, 800 have managed to obtain temporary employment in Jewish cultural enterprises. The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei". 81.000 Jewish families are dependent upon charity - more than one-quarter of all German Jews. Of 42.000 Jewish children of school age, 22000 are receiving education in Jewish schools; 20.000 are without adequate educational facilities.

I.C.P.I.S. Geneva.

### FRANCE

#### Oecumenical gatherings.

During recent months two meetings have taken place in the temple of Montrouge, between representatives of French Protestantism and of Orthodoxy. The first meeting was held in January and was devoted to the question of the union of the churches. Orthodox and Protestant services with liturgical music proper to the two confessions were held. The second meeting was devoted to questions relating to the oecumenical movement. The Word of God was interpreted by an Orthodox priest and then by an Evangelical pastor, after which an Orthodox service was celebrated.

These first steps towards closer relations between Orthodoxy and Protestantism, of which hardly anything is yet known, have already met with a good deal of sympathy.

I.C.P.I.S. Geneva.

#### A Call to Prayer for our Enemies.

The Evangelical Reformed Church of Chambon-sur-Lignon has just published an appeal, of which we give below the following extracts: "The struggle between conflicting ideals has become so keen that we, Christians, are carried away into sharing the passions that surround us. Indignation in the face of injustice is necessary, but it also happens that we let ourselves go as far as secret, murderous desires. These unexpressed feelings of violence constitute a grave peril, for it is the accumulation in the secret places of many hearts which renders peace difficult to maintain and makes probable the outbreak of civil or international wars... These feelings constitute disobedience to the commandment of the Lord: Pray for your enemies... We who are saved by that intercession know that He alone can save our enemy. God does not ask us to intercede for all humanity, which we cannot even imagine, but for those of whom we think all the time: for our friends whom we love and for our enemies, whom we are



prone to hate... This call is addressed to all the Christians in the world, Catholic or Protestant, for if the Christians who are in the world intercede with the Father for their enemy, in the belief that their prayer will be heard, God, who is good, will bless that enemy and will keep us from punishment."

I.C.P.I.S. Geneva.

## SPAIN

### Military Service for the Clergy.

The War Minister at Barcelona recently issued a special law on the subject of military service for the clergy, containing the following points:

"The Minister for War has received from Catholic priests and Evangelical pastors included in the recently called up year's recruits, and who are willing to carry out the duties which the law imposes on them, a petition in which they suggest that it may be possible to appoint them to military service of a kind in which,-- although in the same danger of their lives as the rest of the soldiers,-- they will still not be obliged to handle deadly weapons. In consideration of the circumstances of our war, and with the intention of not doing violence to the consciences of those who have devoted themselves to the ecclesiastical calling, of whatever religion, I decree the following decision: The recruiting, mobilisation and instruction offices are to send all those who give proof of their ecclesiastical position, to whatever religion they may belong, to the sanitary service.

I.C.P.I.S. Geneva.

## CHINA

### An Easter Message from Tschang-Kai-Shek.

The Chinese Press Bureau announces that Marshal Tschang-Kai-Shek has addressed an Easter message to the Chinese people in which he urges his countrymen to imitate Christ's spirit of love and readiness for sacrifice. At the request of the National Christian Council the Marshal, who is a devout Methodist and honorary president of the Council, gave an address in which he specially emphasised the necessity of faith for China. Without a firm faith, he said, and a strong confidence in the ultimate result, the country could not be saved. If the Chinese people held fast to the principles of Sun Yat Sen, no enemy would ever be able to conquer China. Tschang-Kai-Shek demanded of his supporters that they should follow the example of Christ.

I.C.P.I.S. Geneva.

## JAPAN

### Missionary Work in China.

There is a spontaneous urge among the Japanese Christians to do something for the people of China. In the larger denominations it has been taking form in definite proposals to undertake direct missionary work on the mainland in the Chinese language and for Chinese. For almost two decades the "Nihon Kirisuto Kyokwai" has maintained church work for Japanese living in China, and recently the Kumiai churches have proposed the initiation of similar work. But the present trend is quite different and is distinctly a foreign missionary movement. Whatever forms it may take the primary impulse does credit to the sense of obligation on the part of the churches of Japan for bringing to bear upon the present emergency some impact of a spiritual and Christian nature.

Events on the mainland have led step by step to a widening of the scope of missionary work, which has been reorganised and has taken the name of East Asia Missionary Association (To-Adendo Kwai). Within a few months it is planned to open missionary work in several places in China for the people of that country. The question is raised not only of the relation between this interdenominational body and the more or less developed missionary work of the various denominations, but also of the proper co-ordination of all the agencies for Christian work abroad. No final plan has yet emerged, but the trends are in favour of combining all missionary work in China within the East Asia Missionary Association. Some sort of federation on an oecumenical basis might be formed to bring all the organisations for work overseas within the circle of common counsel and planning.

I.C.P.I.S. Geneva.



International Old Catholic Congress

The 14th international Old Catholic congress, which will be held in Zurich from August 25 to 29 next, will be attended not only by representatives of the Old Catholic churches of Germany, Austria, the Netherlands, Czechoslovakia and Switzerland which belong to the Utrecht Union, but also by representatives of the Anglican, Orthodox and other churches. The international Old Catholic Congresses have always been able to show the importance of non-Roman Catholicism among the other Christian churches.

It is not the intention of the Old Catholic Church to turn a deaf ear to the call of the times for church self-realisation. Through the attitude which it adopts in the theological and ecclesiastical world, the task falls to Old Catholicism in this hour of taking up a discriminating and clarifying position in relation to the manifold movements of our day which are founded on the piety of the old churches. And, in the struggle for the accomplishment of its own special mission, it will have to consider anew the possibilities and limitations of a common procedure with the churches of east and west with whom it is in friendly relations.

The study meeting and the two sessions of the congress should serve to promote this task, for central subjects of discussion are to be: the question of the peculiar sources of our faith, the revival of old Catholic piety in the Roman Catholic and in the Protestant churches, and finally, the attitude of the Old Catholic Church to the churches with which it is in friendly contact, and to the oecumenical movement.

The programme of the congress may be obtained from the congress office, 63 Rötzelstrasse, Zurich (Switzerland). I.C.P.I.S. Geneva.

Forthcoming Meetings

The congress of the Baptist World Alliance will be held at Atlanta, Georgia, U.S.A., from July 22 to 28, 1938, when the missionary duty of the Baptist Church will be discussed. Reports will be presented on the three following subjects: the contribution of Baptists to the cause of Christian unity; the resolutions of the Oxford and Edinburgh world conferences of churches; what Baptists can do for the promotion of peace.

The International Organisation for Liberal Christianity and Religious Freedom is organising a theological conference from July 18 to 23 at Bentwent, Holland. Some sixty representatives of the various member groups will attend this conference, to discuss the problems of liberal Christianity of today and its future. The conference is open to everyone interested.

The Lutheran Academy of Sonderhausen is organising its 7th university conference at Sonderhausen from August 7 to 20, 1938. The aim of these courses is to bring together representatives of Lutheranism in the different countries.

A preparatory meeting for the World Conference of Christian Youth in Amsterdam in the summer of 1939 will be held, probably in Bièvre, near Paris, during the first week of August next. This meeting will bring together younger national leaders of the youth work of the Churches and of the Christian youth organisations, and the members of the special world committees preparing for Amsterdam. On the foundation of the tentative programme for the 1939 Conference prepared by the world committees, it will be the purpose of the August conference to provide a further exchange of viewpoints by national leaders. The decisions of the August meeting



will become the basis for the final Conference programme. The meeting will also consider further plans for preparations nationally for the World Conference.  
I.C.P.I.S. Geneva.

Youth Commission Competition on "Christ and World Friendship".

The international jury entrusted with the awarding of the prizes for the third competition on "Christ and World Friendship" recently met in Geneva. Mr. A. Brandt was elected chairman and Mr. Vladimir Felkner Vice-Chairman. As the ten present members of the jury only speak eighteen languages between them, various other persons have been coopted. The latest date for the reception of MSS. is August 31, 1938.

I.C.P.I.S. Geneva.

The Tenth Anniversary of the International Labour Fellowship of Protestant Employees' Associations

It is ten years since the International Labour Fellowship of Protestant Employees' Associations was founded in Düsseldorf, Germany. In the foundation were included the internationals of five countries: Germany, Poland, Holland, Denmark and Switzerland. On June 20, 1932, the "Christian Labour Association" founded in America in 1931, joined the international. But in 1934 Germany and Poland resigned, and membership of the international is thus now composed of America, Denmark, Holland and Switzerland.

The Labour Fellowship recognises the Word of God as the guiding line for social and economic life. It sets itself the aim on the international sphere of applying the principles of the Gospel of Jesus to social and economic questions, and in particular, without itself exercising trade-union functions as an international labour association, it furthers all the efforts of Protestant workers, in their various organisations, to offer protection and help from the religious, moral and material point of view, to workers in an economically weak position. I.C.P.I.S. Geneva.

Radio-Difusion and Peace

The International Convention concerning the use of radio-diffusion in the interests of peace, which was adopted in the course of the conference held in Geneva from September 17 to 23, 1936, came into force on April 2, 1938. This convention was signed by 28 states: Albania, the Argentine Republic, Austria, Belgium, United States of Brazil, United Kingdom, Chile, Columbia, Denmark, Dominican Republic, Egypt, Spain, Estonia, France, Greece, India, Lithuania, Luxemburg, United States of Mexico, Norway, New Zealand, the Netherlands, Roumania, Switzerland, Czechoslovakia, Turkey, U.S.S.R. and Uruguay. The following seven States have ratified the convention: United Kingdom, India, Denmark, New Zealand, Luxemburg, Brazil and France. In addition, Australia and the South African Union have adhered to the convention, and Guatemala has adhered to it, while reserving its ratification.

The convention aims at avoiding the use of radio-diffusion in a way that is contrary to good international understanding, and at making use of it for better mutual comprehension among the nations. Since May 1, 1937, it has been possible for every State, whether a member or not of the League of Nations, to adhere to the convention. I.C.P.I.S. Geneva.

GERMANY

Continental Missions Conference in Bremen.

The Continental Missions Conference will take place in Bremen from May 19 to 23. The central theme of the conference, which will be under the leadership of Prof. D.M. Schlunk, and which should serve the purpose of securing a united attitude on the part of the continental missions to the subjects to be discussed by the World Conference of Missions to be held in Madras, is that of the younger churches, which is also to form a main topic at Madras. The first address on "What is the Church" will be given by Bishop D. Thorsten Bohlin, of Sweden. The main address, on "The World Conference of the International Missionary Council in Tambaram" has been undertaken by its chairman, Dr. John R. Mott, of New York. Mission Director Dr. W. Fraytag, of Hamburg, will speak on "The spiritual



forces for the construction of native Christian communities". The concluding address, on "The expansion of Islam and its significance for our missionary work", is to be given by Prof. Dr. H. Kraemer, of Leiden. Further subjects are: "Servants of the indigenous church, missionary and native" and "the question of the spiritual life of the home as a basis of our missionary work."

90 leaders from continental missionary life will take part in the conference, and two Englishmen.  
I.C.P.I.S. Geneva.

#### GERMANY

##### Oath of Fidelity to the Führer.

The Evangelical Church of the Old Prussian Union has just published a decree (of April 20, 1938), concerning the oath which pastors and ecclesiastical officials of the said Church will be required to take. We give below the terms of the oath:

"I swear that I will be true and obedient to the leader of the German Reich and people, Adolf Hitler, that I will observe the laws and conscientiously fulfil my official duties, so help me God." Anyone who in the service of the church has already taken the oath prescribed in this decree, or an oath of similar content, need not repeat it on the coming into force of this decree or upon entry into the service of the Evangelical Church of the Old Prussian Union. Anyone who refuses to take the oath is to be dismissed.

In this connection the Council of Brethren of the Evangelical Church of the Old Prussian Union has declared that it is ready to take the oath before the state authorities, but that at the same time it refuses to mix this demand up with the church situation. And for this reason instructions have been given to the pastors that they are not authorised to take a state oath without express reference to their ordination vows. On the contrary, with direct reference to the oath, they are to declare: "I take this oath, bound to my ordination vows". The oath can only be taken before such persons as are empowered for the purpose by the state.

I.C.P.I.S. Geneva.

#### ITALY

##### The Fascist State and Religion.

Mussolini's book "Fascism, its Doctrine and Principles", which was recently distributed to listeners free of cost by the Italian broadcasting authorities, contains, on page 35, under article 12 on "The Fascist State and Religion", the following statement:

"The Fascist state does not remain indifferent to the nature of religion in general, and to that specially positive religion represented by Italian Catholicism. The State has no theology but it has a moral system. In the Fascist state religion is regarded as one of the deepest expressions of the spirit, and consequently it is also not only esteemed, but also defended and protected. The Fascist state does not create its own special "God", as Robespierre for a long time wanted to do in the most violent frenzy of the Convention, neither does Fascism vainly endeavour to efface religion from the soul, as Bolshevism does. Fascism respects the God of the ascetic, of the saint, of the hero, and also the God conceived and worshipped by the pious and simple heart of the people."

I.C.P.I.S. Geneva.

#### SWEDEN

##### Oecumenical Book Week.

Under the auspices of the Swedish Oecumenical Committee and the Swedish Oecumenical Association, and in collaboration with a central firm of booksellers in Stockholm, a successful oecumenical book week was held from April 4 to 9 last, in which a considerable number of booksellers from all over Sweden took part, by exhibiting the books, principally in foreign languages, published in connection with the Oxford and Edinburgh conferences. A systematically prepared series of articles and book reviews on the literature in question appeared in the principal daily papers and in various periodicals, and thus helped to draw the attention of the widest possible public to this literature, and in that way supported the publicity work of the booksellers.

I.C.P.I.S. Geneva.



UNITED STATES OF AMERICA

Problem of growing hordes of migratory workers.

The problem developing out of the spiritual disintegration of the growing hordes of migratory workers in the United States is one of the most serious problems now confronting American religious leaders.

There are now more than two million such migrants and the number is continually growing, what with the effects of the economic recession and the continued decay of cotton plantations of the South and Southeast.

Living without any community life or religious background, the migrants soon tend to lose their moral and ethical standards. They become drifters spiritually as well as physically. The one hope of these unfortunates is a growing interest in their problems by government and church. In California, for instance, the government has established three camps for the migrants. This provides them with a minimum of community life and health service. It provides the home missionary workers with a base from which to work; it gives them a chance to inculcate a measure of religious training into a generation that would otherwise be completely bereft of it.

I.C.P.I.S. Geneva.

International Protestant Loans Association

It has been possible to maintain the activities of this Association, in spite of difficulties, and to take very useful action in several cases. It is not always in the matter of advancing a loan that the Association is of service, but also through its investigations, its counsel and its plans for reorganisation.

The sixth annual report shows that the Association has received a certain number of requests for loans. Needs are there, but on most occasions it is a matter of gifts, of giving assistance once and for all, rather than of a loan. The latter is only justified if there is some prospect of its being paid off little by little. The small number of loans granted does not therefore indicate a diminution of activity.

Two debtors have forwarded the final repayment of their loans, and others have increased their rate of repayment. It is not known what possibilities there will be in the future for debtors to endow or repay the capital advanced, or for the Association to collect the sums coming from different countries.

The Association has once more granted loans in France, Hungary and Austria. The total of these loans exceeds only by some thousands of francs the total of the sums repaid in the course of the year by the different debtors.

The Association is in personal contact with the European Central Office for Inter-Church Aid.

I.C.P.I.S. Geneva.



No. 23

Information Series

May 1938

The Utrecht Conference

The world Conferences at Oxford and Edinburgh 1937 gave general approval to a plan for the formation of a World Council of Churches. A Constituent Committee of Fourteen was set up, charged with the revision and elaboration of the plan and the submission of it to the Churches. This Constituent Committee, in order to secure wider and more representative advice, has convened the Utrecht Conference.

This Conference is a consultative meeting of representatives appointed by the Churches to discuss the future of inter-church co-operation in the world. It consists of 54 members representing 30 churches and 20 nationalities. With the official delegates are associated, as Consultative Members, members of staff and representatives of some ten oecumenical movements. All the main Christian confessions (with the exception of the Church of Rome) will be represented. The objects of the Utrecht Conference can be formulated as follows:

To prepare a plan, in the light of the proposals adopted by the World Conferences of Churches at Oxford and Edinburgh, with a view to the creation of the future World Council of Churches. Special attention will also be given on this occasion to the drafting of the programme for the oecumenical study work and to plans for elaborating and deepening an oecumenical consciousness, and to the working out of the other main tasks of the oecumenical movement.

The Chairman of the Conference is the Archbishop of York. Arrangements for the Conference have been in the hands of Dr. J.H. Oldham. Other leading personalities are Professor W. Adams Brown of New York (Chairman of the Universal Christian Council for Life and Work), Archbishop Germanos (representative of the Oecumenical Patriarch in Western Europe), Bishop Aulén of Sweden, Bishop Berggrav of Oslo, Pastor Boegner (President of the Protestant Federation of France), the Bishop of Chichester, Bishop Fuglsang-Damgaard (Denmark), Professor G. Florovsky of the Russian Orthodox Church in Exile (Paris), Bishop S.L. Green (representative of the America Negro Churches), Canon L. Hodgson (General Secretary of the Faith and Order movement), Dr. Adolf Keller, Bishop Perry of the Episcopal Church in U.S.A., Bishop Rahamägi of Esthonia, the Rev. John Trutia of the Roumanian Orthodox Church in U.S.A., Dr. Francis Wei (Shanghai), Dr. Slotemaker de Bruine (Minister of Education in the Government of the Netherlands), Bishop Irenaeus (Novi-Sad) and Professor Zankov, of Bulgaria.

The Conference will open with a service in the Cathedral in Utrecht at 8.30 p.m. on May 9, which will be broadcast and in which the following will take part: the Archbishop of York, Professor Berkelbach van der Sprenkel, Dr. Slotemaker de Bruine, Pastor Boegner, Dr. J.R.Mott, Bishop Fuglsang-Damgaard, the Old Catholic Archbishop of Utrecht and Archbishop Germanos. The service will be in English, French, German and Dutch and Archbishop Germanos will pronounce the benediction in Greek. After the service there will be a reception in the University at which representatives of the municipality and of the Churches of the Netherlands will welcome the delegates. The Conference will close on Friday, May 13.

The Utrecht Conference will probably mark a decisive stage in the building up of a World Council of Churches which, when established, will meet, according to the scheme adopted in broad outline at Oxford and Edinburgh, every five years, and of a Central Committee of Churches, which will be called upon to hold annual sessions. I.C.P.I.S. Geneva.



The World's Sunday School Association and Oecumenism.

The World's Sunday School Association, one of the oldest of international Christian organisations, whose first convention goes back to 1889, in London, makes the following declaration:

"With the increasing number of oecumenical gatherings being held, it is more and more apparent that these quadrennial Conventions of the World's Sunday School Association must be so planned for the future as to make them an integral feature in the growing expression of oecumenicity."

With this deepening conviction in mind of the need for proper relationship the invitation was accepted by the World's Sunday School Association to be officially represented last summer at the Oxford meeting of the Universal Christian Council for Life and Work, and also the invitation for official representation at the Madras Conference of the International Missionary Council next December.

The World's Sunday School Association has been invited to send a representative to the Utrecht Conference, which is to lay the foundations for the new World Council of Churches proposed by the Oxford and Edinburgh Conferences.  
I.C.P.I.S. Geneva.

GREAT BRITAIN

The Christian faith and the common life.

A proposal submitted to the Churches in Great Britain.

The church Conferences at Oxford and Edinburgh in the summer of 1937 and the long period of preparatory thought and study which preceded them brought into prominence issues which concern not only the universal Church of Christ, but also more specifically the witness and tasks of the Churches in Great Britain. Informal conversations and consultations regarding the steps that might be taken in Great Britain to meet the expectations created by these Conferences were initiated and, as a result, the Archbishop of Canterbury invited a Conference which included representatives of the larger Churches in Great Britain to meet at Lambeth Palace on January 14th of the present year.

The Conference was unanimous in holding that new steps are needed to meet the demands of the present situation. A sketch of the proposals which were more fully elaborated in a memorandum subsequently published, was submitted to the Conference. It agreed that action on the lines suggested was desirable and appointed a Committee, with the Archbishop of York as chairman, to prepare a plan. The proposals set forth were submitted to a further Conference at Lambeth Palace on March 17th. Many persons were consulted at various stages in the preparation of the plan and contributed much helpful advice and criticism.

The Conference on March 17th unanimously approved of the formation in Great Britain of a Council on the Christian Faith and the Common Life on the lines and for the purposes set forth and resolved to commend the proposals to the Churches, in the hope that steps may be taken to bring about the establishment of the Council within the present year.

In view of the financial burdens which the Churches are at present carrying they cannot be expected to provide more than a small part of the total sum required. The main responsibility for obtaining the funds must rest with the Council when it is formed. When it is realised that the Churches are facing an unprecedented situation, which calls for new and far-sighted measures as well as for a new devotion, a budget of £10,000 a year, of which about a fifth would be the British contribution to the World Council of Churches if this should be formed, is not a difficulty which need prove insuperable.  
I.C.P.I.S. Geneva.

UNITED STATES OF AMERICA

Unity Movements in the American Churches.

As a result of the recommendations of Oxford and Edinburgh world conferences that communions should consider closer relationship, two denominations in the United States (which have had national meetings since the world conferences) have already acted.



The Protestant Episcopal Church meeting in Cincinnati addressed overtures to the Presbyterian Church, U.S.A., and the Disciples of Christ have presented a proposal to the Congregational-Christian denomination. As a matter of fact, all four denominations have been negotiating for union in the past and had competent agencies through which they might act.

It is hoped and believed that this move will be a stimulus to similar action on the part of many other denominations throughout the country.

At the same time it is reliably reported that union now between the three great Methodist bodies in the United States is assured as a result of the votes of the constituent bodies to which the proposal for unity was legally referred. Other consolidations which are in prospect include a proposed one between the Evangelical denomination and the United Brethren; a merger of all Presbyterian bodies in the United States; consideration by the Augustana Synod of the Lutheran churches is being given to a proposed action which might bring them into intimate relationship with the Protestant Episcopal Church. I.C.P.I.S. Geneva.

#### Interfaith Conferences on Consumers' Cooperatives.

Two interfaith conferences on consumers' cooperatives have been held in Washington and in Boston, as well as other conferences initiated by the Committee on the Church and Cooperatives of the Industrial Division of the Federal Council of the Churches of Christ in America.

The conference in Washington was held under the auspices of the Social Action Department, National Catholic Welfare Conference; the Social Justice Commission, Central Conference of American Rabbis; the Committee on the Church and Cooperatives, Industrial Division, the Federal Council of the Churches of Christ in America. It was the first time that a conference on cooperatives was sponsored by official organisations of the three faiths.

Father Schmiedeler, one of the best informed Roman Catholic on the cooperative movement said: "Fundamentally, cooperation is a Christian mode of industry. Rightly established, its main principles are in striking harmony with Christian principles." The Rev. James Myers, secretary of the newly formed Committee on the Church and Cooperatives of the Federal Council, said: "Our economic system must be Christianised so that its primary purpose will be one of service. Kagawa has called the cooperative movement 'the love principle of Christianity in economic action'".

Rabbi Brickner remarked that cooperative movement 'save religion for mankind'.

The addresses by the religious leaders were followed by a review of "Consumers' Cooperation in the United States" by E.R. Brown, general secretary of the Cooperative League of the U.S.A, who stated that "the interest of organised labour in cooperatives was the most noticeable development of the present depression". There was also a thorough consideration of the "relations of organised labour and the cooperative movement". Marion Hedges, director of research, International Brotherhood of Electrical Workers, affiliated with the American Federation of Labour, said: "One successful cooperative in a neighbourhood where workers' homes are dominant will go farther to sell the idea of cooperation to workers than all the abstract propaganda that can be issued in a year."

The principal addresses at the Boston conference were delivered by Dr. N.M. Coady, director of the Extension Department of St. Francis Xavier's University, Antigonish, Nova Scotia, who said that "the common people can permanently and effectively improve their economic position only by group action... In 1930, the movement was confined to Nova Scotia alone. Last year there were 5,000 people in study clubs in northern New Brunswick, 4,000 in Prince Edward Island, and a large number in Newfoundland. It could be safe to say that today there are in this eastern country 30,000 people in this movement". I.C.P.I.S. Geneva.

No. 24

Information Series

May 1938

SPAINThe situation of Protestantism.

A meeting of the International Committee for Evangelisation in Spain - composed of 26 different churches - was held in Paris on April 27 and 28 last. Reports on the situation in Spain were given by people having themselves visited Spain. Unfortunately the news concerning the shooting of nine pastors and evangelists was proved true. The conditions of the Spanish Protestants, especially pastors and their families, are menacing. In view of the probable victory of General Franco, preparations must be undertaken to give hospitality to Spanish Protestant refugees, particularly to children, in the south of France.

The Committee is looking into the question of the protection of Protestant properties in Spain, religious freedom and welfare work for Protestant refugees. Part of the population is fleeing before the armies, others, who are without any means, take shelter in foreign countries. The south of France, although not a bordering province, is the best place for these refugees. Steps have already been taken in that direction. Help is expected for that purpose. Great Britain has also received some of these refugees; forty of them have been given hospitality in that country. The Committee is also taking up the question of the protection of Protestants by certain Governments.

The conditions of the Protestants in big cities in Spain are dreadful. There is often no more than 90 gr. bread per person per day. The help of Switzerland is warmly welcomed everywhere. The Swiss Associations are represented on the International Committee.

An attempt to establish facts which might be of value at the time of the reconstruction of the Protestant parishes in Spain is being made by means of a detailed questionnaire. Until now, the work of the churches and schools continues unhampered. There is even an increase in the request for Bibles. It is of utmost importance to make plans for a new leading body for Protestantism in Spain.

The Committee is in close contact with the various Protestant communities disseminated in Spain. This dissemination shows, as perhaps in no other country, how mutual understanding and help within the churches, on a national and supra-national basis, is to-day necessary.

Until now Pastor Fliedner's work has not been affected, nor has that of the Protestant college El Porvenir in Madrid, although it is situated quite near to the firing line.

The European Central Bureau for Inter-Church Aid (Postal order Geneva I-5586) receives gifts for the Protestants in Spain, in particular for accomodating Protestant refugees in the south of France, where it is possible for a person to live on ten French francs a day.

Following the meeting of the International Committee for Evangelisation in Spain, a meeting of the "Committee for Civil and Religious Peace" was held also in Paris in order to study means of bringing the civil war in Spain to an end. I.C.P.I.S. Geneva.



No. 25

Information Series

May 1938

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The Utrecht Conference

The Draft of a Constitution for a World Council of Churches was adopted unanimously on May 12th, by a body of seventy-five delegates assembled at Utrecht representing most of the larger Protestant denominations of the world, the Eastern Orthodox, the Anglican and the Old Catholic Churches. The Constitution will shortly be submitted to the Churches and upon its adoption by them the World Council will be set up. Preparation for the organisation of such a World Council was authorised by the Universal Christian Council for Life and Work at a conference at Oxford last July and by the World Conference on Faith and Order at its meeting at Edinburgh last August.

The Constitution as drafted for submission to the Churches describes the World Council as "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour".

Among the principle purposes of the Council will be that of carrying on the work of these two organisations, which are to be combined in the World Council. It will also facilitate common action by the Churches, promote co-operation in study and call world or regional conferences on specific subjects for the Churches and will act for them on matters specifically committed to it by them. It will offer counsel and provide opportunity for united action in matters of common interest.

The Constitution provides for an Assembly of not more than 450 members that will meet every five years, and a Central Committee of not more than 90 members to meet every year.

The Conference provided for a provisional committee to carry on all necessary activities in the interim until the World Council of Churches is officially constituted. The Chairman of this Committee of twenty-eight is the Archbishop of York, England; and the following are vice-Chairmen: Pastor Marc Boegner, of Paris, President of the French Protestant Federation; Archbishop Germanos of London, Metropolitan of Thyateira; and John R. Mott of New York, Chairman of the International Missionary Council. Pastor Boegner will serve as the Chairman of the Administrative Committee of the Provisional Committee. The Provisional Committee meeting May 13, elected Dr. W. A. Visser 't Hooft of Holland as one of its general secretaries. A second general secretary is to be elected later. The Rev. William Paton of London and the Rev. Henry S. Leiper of New York were elected associate secretaries.

I.C.P.I.S. Geneva.

A Week of Prayer

A week of prayer - from May 29 to June 5, 1938, - has been organised by the Continuation Committee of the World Conference on Faith and Order. Its aim is to put into practice the following points from the report of the Edinburgh Conference: "The practice introduced in certain countries, for instance in Norway, of setting aside one Sunday in the year for special prayers on behalf of the oecumenical movement, deserves to be widely spread. Since 1920, the Faith and Order Movement has recommended the general observation of a week of special prayers for the unity of the Church of Christ, during the week preceding Whitsunday. We draw attention, furthermore, to the suggestion of Pastor Wilfred Monod, and approved by many others, that, when the Holy Communion is celebrated, the officiating minister shall pray or preach in terms which will help the faithful to feel themselves united with the entire Christian brotherhood in the act of communion."

I.C.P.I.S. Geneva.

International Inter-religious Committee formed to save historic Jerusalem Church.

A committee representative of all Christian nations and Churches has been formed to save the Holy Sepulchre Basilica in Jerusalem, now threatened with destruction and closed to the public as being in a dangerous condition and liable to collapse. The appeal issued by the committee states that "the danger is such that immediate action must be taken. It concerns the saving of a sanctuary regarded as an inheritance of civilisation, whose fate must interest even those unaffected by its evangelical interest."

I.C.P.I.S. Geneva.

A new Organisation for the Assistance of Children in Spain

The International Commission for the assistance of refugee children in Spain has now started its work, thanks to contributions already received from, or promised by, the Governments of Australia, Belgium, Denmark, France, Great Britain, New Zealand, Norway, South Africa, Sweden and Switzerland.

The aim of the Commission is to provide one hot meal a day to children in Spain, on whichever side of the front they may be, who have been forced by the war to forsake their homes and, consequently, in spite of the efforts of the authorities, are living under conditions extremely prejudicial to their health and normal development, especially from the point of view of food. The Commission is at the present time organising the distribution of meals to a first group of 15,000 children. This group, however, represents but a very feeble number of those who are in dire need of extra nourishment, but the Commission sincerely hopes that the various Governments will shortly place them in a position to extend their field of action.

Presided by Judge Michael Hansson, President of the Governing Body of the Nansen International Office, the Commission is composed, in the first place, of Representatives of the Society of Friends (Quakers), of the Save the Children Fund and of the International Service for the assistance of Emigrants. It goes without saying that all preoccupation of a political order is excluded from its activities. Mr. Malcolm de Lillie-höök, a Swede, has been appointed Commissioner. In collaboration with the Representatives of the above-mentioned organisations and with the competent Spanish institutions, he will organise and control the work on the spot.

I.C.P.I.S. Geneva.



Report of the Director of the International Labour Office to the  
Twenty-fourth Session of the International Labour Conference

Mr. Harold Butler, Director of the I.L.O., has sent to all the Governments of States Members his annual Report to the Twenty-fourth Session of the International Labour Conference. In it he notes, first of all, that the summer of the year 1937 "marked the summit of the 'boom of the thirties'". The indices of world industrial production exceeded the figures for 1929, "whose fabulous prosperity had become a distant mirage." The decline in world unemployment, the increase in international trade and all other indices show a similar trend. That "the boom of the thirties" should have reached such considerable dimensions in spite of all the political obstacles in its way is "a remarkable testimony alike to the tenacious optimism of humanity and to the unfathomed possibilities of economic expansion which lie at its door."

This advance, <sup>has</sup> however, not been evenly distributed among the principal industrial countries: certain of them benefited considerably, while others hardly emerged from the shades of depression. Moreover, the boom itself had always led a suspect existence, because of the rôle played in it by the "mad race in armaments". It is impossible to estimate accurately how far the wave of industrial and commercial activity was due to the abnormal activity of war industries, as information is scanty. Mr. Butler adds: "What is certain, however, is that genuine prosperity might have been more abundant and its prospects of endurance greater, had not an excessive portion of the national wealth of almost every country been diverted to war equipment."

After his survey of the general situation, which affords ample evidence of the considerable degree of prosperity which has now been regained, the Director of the International Labour Office sums up the "social balance" of the past year, which gives a sense of positive achievement.

"Judged by the first and most important test, the state of employment, there is no doubt that in most countries the industrial worker was in a far better position in 1937 than at any time since 1929. The index compiled by the I.L.O. for the world as a whole shows that unemployment was just above the 1929 level." Except in Germany, the general increase of prosperity has brought with it a general improvement in wages. The development and the extension of social insurance are successfully continuing. Other signs of progress are found in the wider definitions of decent housing and nutrition for workers. I.C.P.I.S. Geneva.

CHINA

The Missionary Church.

In the nine months of the war in China, the 'shockforces' of relief have been the missionaries. They have taken the lead in forming relief organisations wherever possible. The National Christian service council for wounded soldiers in transit, for instance, has given most valuable help in many parts of the country. They have 30 Mobile Units operating in seven sectors, servicing monthly 30,000 wounded soldiers in transit. The destitution of these wounded men is unimaginable. "All of them suffered an untold amount of agony. For five days their wounds had not been redressed, and for two days they were given nothing to eat." They receive with touching joy the help of those who accompany them, saying 'you are eating much bitterness for us', and asking why people concern themselves over them with such devotion. It is a unique opportunity to bring them the gospel.

Church Life.

"As to the regular activities of the churches", said Mr. Reeves, of the National Christian Council of China, at the thirty-third broadcast of the Council, "let me tell you of one or two things I noticed this morning (Easter Sunday). As I passed by the Grand Theatre soon after 10 o'clock the doors were closed. Inside, the regular service of the Fourth U.S. Marines was taking place, but the house was quite full, largely of Chinese, and people were being turned away.... The Holy Trinity Cathedral was packed, as I heard it was packed two days ago, on Good Friday, for a united service in Chinese.... At the Methodist Episcopal about forty people had just been admitted into church membership. There



must have been nearly 1500 people present- a fairly regular thing these days, they told me. And a very large proportion were young people, of both sexes... It was a most inspiring sight to see all those happy-looking young people. It did not mean they were indifferent to all the suffering of these present days. It meant the triumph of Christian fellowship, the fellowship of the Church living in the spirit and in the faith of Easter."

I.C.P.I.S. Geneva.

## CHINA

### No hatred against the Japanese

At a communion service Bishop Lindel Tsen exhorted the faithful to think not only of their own land and their own suffering, but "to think of the Japanese women who are mourning sons and husbands whom they will never see again... and of the children orphaned by a cause in which the Japanese people have no part...to pray that our Saviour's spirit of brotherly love and compassion will not abandon us."

### Removal of restrictions on the teaching of religion in Chinese schools.

At a prayer meeting of missionaries held in Hankow on April 6th, Mrs. Chian Kai Shek, announcing the decree removing restrictions on the teaching of religion in Chinese schools, gave it as the result of the great wave of popular gratitude for the courage and helpfulness of Christian missionaries during the most severe war conditions. She added: "You may remember a few years ago it was quite the fashion to decry missionary efforts... Our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made compulsory study in any school... I am very glad to tell you that those who criticized Christianity in years past are the ones who are articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it... Now this law is not only amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means."

I.C.P.I.S. Geneva.

## FRANCE

### The Constituent Assembly of Lyons.

We regret that work connected with the Utrecht conference has prevented our giving earlier any information on the Constituent Assembly of Lyons. We cannot, however, allow an event of such importance for French Protestantism and for the oecumenical movement in general to pass without comment.

The Assembly of the Reformed Churches of France (Methodist, Free, Reformed, Reformed Evangelical), was held at Lyons from April 25 to 29, 1938. It adopted the statutes of the Reformed Church of France and a common declaration of faith and liturgy of consecration. M. Rohr (Reformed Evangelical), M. A. Bertrand (Reformed), M. Ansett (Free) and M. Favre (Methodist) spoke on behalf of the four unions which are now reunited. Over a hundred delegates, pastors and laymen, took part in the assembly. The Reformed Church of France numbers from now on 500 parishes and 16 districts. The parish is the kernel, then come the presbyterial councils, the regional synods and finally the national synod, the supreme authority of the Church, which will meet for the first time next year. Its members are elected for three years. "Unity", declares M. Bertrand, "is not an end, but a beginning. The way is open... May the Reformed Church of France enter upon it with joy".

"If the re-memberment of the present Reformed Church is due", says M. Wilfred Monod, "in large part, to the spiritual fermentation which followed the oecumenical conference of Lausanne, the very idea of that conference sprang from the world conference of Protestant missions of 1910. And so, to-day, once more, as in the time of the Acts of the Apostles, obedience to the Master's word to "preach the gospel to every creature" traces the direct line towards Christian unity and the union of the churches. There is the way prepared by the Holy Spirit towards the Una Sancta."

I.C.P.I.S. Geneva.





The World Conference of Christian Youth

Preparations for the World Conference of Christian Youth to be held in Amsterdam in the summer of 1939 are eliciting widespread support. In addition to the preparations by each of the collaborating world bodies within its own constituency, there are twenty-two countries in which national committees representing all the movements co-operating in the Conference have now been established. These committees bring together minority and majority Churches, Protestant and Orthodox Churches, State and Free Churches, Churches of different social membership, youth organisations of the Churches themselves with independent Christian youth movements not under direct Church auspices. In many countries the enterprise is providing for the first time a meeting-ground and object of common efforts among these different bodies. Among the countries in which national committees for Amsterdam have been most recently established are Finland, Estonia and Latvia, where the Conference secretary, Mr. R.H. Edwin Espy, made a visit in March and April in the interest of the undertaking. The Conference has received impetus also through the fact that the Preparatory Conference for the World Council of the Churches which was held from May 9-13 in Utrecht officially commended the World Conference of Christian Youth to the Churches for their support. Further plans for the remaining year of preparation will be made at a meeting in August in Bièvre near Paris, which will bring together national youth leaders from many parts of the world to consider especially the Conference programme.

I.C.P.I.S. Geneva.

Methodism.

In all countries in which Methodism has been set on foot, jubilee celebrations have been taking place in the last few days in memory of the decisive religious experience of John Wesley over two hundred years ago. Outside the Methodist Church bodies as well, commemorative services have been held, as in the Anglican cathedrals of London and York. Dr. Robert Bond, the President of the Methodist Conference of Great Britain, has sent out a message as "a personal greeting to every Methodist in the home country and overseas", which has been distributed to the figure of a million copies. It is not here merely a question of commemorating the founder of the Methodist Church, but rather of the revival for ourselves of the spiritual experience which he received.

I.C.P.I.S. Geneva.

GREECEThe Zoe Movement.

The Zoe religious movement has a wide sphere of influence in Greece. Its aim is the deepening of spiritual life within the framework of the Orthodox Church. This fraternity is organised in four groups:

The Association of the Apostle Paul for Home Missions was founded ten years ago and pursues its activity today under the presidency of Mr. P. Bratsiotis, of Athens University. It numbers a hundred members. Its purpose is to spread the Christian truth among the Greek people according to the teaching of the Orthodox Church. The religious moral education of the people is undertaken by the following means: The organisation of Sunday schools, the sending of confessors into the country, the maintenance of students in theology, the publication of religious leaflets free of charge.



The University Social Association has been in existence for five years and numbers today two hundred members, who are students of all the faculties and of other institutes for higher education. It is affiliated to the World's Student Christian Federation and seeks to develop a spirit of solidarity among students. Its methods of work are the same as for the first-named organisation, and it is under the direction of the Superior of the Zoe Movement, Fr. Séraphim, and Mr. Trembelas.

The Pan-Hellenic Union of Christian Parents was founded three years ago largely by Mr. Panayotopoulos. It numbers about thirty subdivisions in the different cities of Greece and about fifteen hundred members. Its aim is to spread the Christian spirit in the life of the family, in society and in the schools and to combat the anti-Christian ideas of our day. It, too, has its own literature.

The Association of Christian Men of Science has just been founded. It numbers fifty members at present and its aim is to unite the men of science who accept Jesus Christ as their master, and who wish to do all they can to spread Christianity among the people of Greece. Its periodical Aktines (The Ray) has 2,500 subscribers.

None of these branches seek rapid extension, but aim at working in a fundamental way. I.C.P.I.S. Geneva.

### U.S.S.R.

#### The Religious Movement.

The paper "Antireligionsnik" No. 2 of 1938 confirms the information published by the I.C.P.I.S. No. 17, which drew attention to the quickening of oecumenical efforts on the part of the different religious groups in the U.S.S.R. "Religious differences are in course of being forgotten and are becoming a concern of second rank. The supporters of Tykon (the former Patriarch), are coming into closer relationship with the Obnovlentsy ("Renovators"), the Orthodox with the Sectarians, the Christians with the Mahommedans (? Ed.)." These efforts to form a "single front of believers" are facilitated by the lessening of interest in anti-religious propaganda in the organisations of the Communist party and in the syndicates. The Komsomol (youth organisation) no longer concerns itself with anti-religious propaganda. The Commissar for Public Instruction has liquidated the anti-religious sections of the superior schools. The anti-religious museums in the old churches, even in such important museums as that of Moscow, are becoming more and more historical exhibitions, and are losing their propagandist character. Young people who visited these museums at Moscow learnt for the first time the ecclesiastical terminology, and were keenly interested in the exhibits connected with church services. They learnt there for the first time the meaning of "transsubstantiation", an idea totally foreign to the Bolshevist spirit. The effect produced has been the reverse of what was expected.

As a result, the Central Committee of the Party has ordered the strengthening of anti-religious propaganda, and this has resulted in a new increase in the number of members of the godless movement. The question, however, which principally concerns the directors of this movement is that of knowing to what extent these new members are really godless.

On the occasion of a recent anti-religious conference held at Moscow, one of the delegates openly declared that in spite of being a member of the godless movement he was at heart a believer.

The campaign against oecumenical efforts in the U.S.S.R. and against the tendency towards the infication of the various Christian movements has been entrusted to the State Attorney Vychinsky. A text published on this subject shows that Christians discovered spreading the union of the churches are subject to juridical penalties for having attempted, through the creation of a new organisation, a subversive action, and they are considered as "enemies of the people". I.C.P.I.S. Geneva.



## Special Documentation

### GERMANY

#### The Taking of the Oath by the Clergy.

According to a decree of the Evangelical Supreme Church Council of the Old Prussian Union, which was published in the German Evangelical Church Gazette, the clergy were to take the oath to the leader and chancellor Adolf Hitler, by May 31. On taking the oath, the consistorial presidents for the clergy enter into their spheres of office. At the same time as this decree was passed, the Evangelical Supreme Church Council informed its clergy of an "address" by its president, Dr. Werner, containing the following statement on the meaning of the oath of loyalty: "The pastoral office undoubtedly has its charge from the Lord of the Church Himself, but it has still to be carried out as a public office within the national community in loyalty to leader, nation and reich. This is testified by the oath of loyalty to the leader: If the Evangelical Church makes the oath of loyalty to the supreme authority of the State a binding order, as in the past, for all those holding its office, it means more than a mere confirmation of the duty impressed upon Christians by the New Testament of submitting themselves to the higher powers. It means the utmost solidarity with the Third Reich, and with the new community of the German people in which the Evangelical Church seeks to live and with the man who has created and embodies that community. With good reason is this solidarity of the Evangelical Church with the German nation brought to expression through the oath of loyalty to the leader. Through the recognition of the Evangelical Church as a body of public law the State means to deal rightly with the importance of the Church for the whole life of the people. Seen from this viewpoint, the oath of loyalty signifies for holders of pastoral office that the Evangelical Church perceives with gratitude the rights which arise out of its public legal position, but also takes upon itself with joy the duty that is thereby involved towards nation and Reich."

The address also emphasises that the taking of the oath of loyalty in the generally valid official form is consistent with the legal position of the pastor in the whole sphere of public law. At the same time it is recognised that the ecclesiastical office, without prejudice to its peculiar nature, is of equal standing with the office of public officials; like that office, it is worthy of protection, but at the same time also under obligation towards the whole community and its leader. If the pastor, in the oath of loyalty, confirms the conscientious fulfilment of his official duties, then he testifies that he is ready to carry out the charge which he assumed at his ordination in its entirety, in full consciousness of the obligations to leader, community and reich. "An oath of loyalty to the leader lies beyond everything for which the Church stands. It signifies personal allegiance to the leader, under the solemn call of God."

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To This the Confessional Church replied, in what is called the Barmen declaration, that it is impossible for it to fulfil the demand of the Evangelical Supreme Church Council, because this demand implies an interpretation of the taking of the oath which is contrary to the Bible. This interpretation means more than simply a confirmation of the duties stressed to Christians through the New Testament to submit themselves to the higher powers. "The solemn call of God which is claimed would be a slander on His name, if it were called in witness to an obligation which is contrary to the Bible. And so", runs the corresponding declaration of the Confessional Church, "held in obedience to the faith, we are to reject the oath of loyalty to the supreme head of the State which the Evangelical Church Council demands. Before the living God, we are only able to take an oath which is bound by the word of God according to Holy Scripture."

Refusal is also given to the taking of the oath before the president of the Evangelical Supreme Church Council or his officials who lack church legitimation. In so doing the question of the oath would be mixed up in an inadmissible way with the church political situation.



In a declaration from the pulpit, the view was expressed and recommended that "a method of procedure should be worked out that would make it possible for pastors to take the state oath of loyalty in such a way as to recognise quite clearly the State's claim in such an oath, without violating allegiance to the ordination vows."

The authorities of the Prussian Confessional Church have advised the pastors belonging to it to refer, in taking the oath, to their obligation to their official vows, which at the same time provide for obedience to the supreme authorities and to their laws. In connection with this dispute, a number of pastors have declared that in spite of their willingness in principle to take the oath, they are not in a position to take it in the form provided by the Supreme Church Council.

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In consideration of the decree of the Evangelical Supreme Church Council of the Old Prussian Union, decrees have been issued in almost every provincial church, regulating the taking of the oath of service by pastors and church officials, after Thüringen, Mecklenburg, Hanover, Saxony and Prussia had led the way. In Württemberg the Supreme Church Council, and at the same time the neighbouring provincial churches of Bavaria and Baden have issued a decree concerning the obligation of loyalty incumbent upon the pastors and officials of the Evangelical Provincial Church in Württemberg and of their parishes, as holders of a public office, to take the following vow:

"I swear to be loyal and obedient to the leader of the German Reich and people, to observe the laws and conscientiously to fulfil my official duty, so help me God."

The vow is taken by the Church authorities. I.C.P.I.S. Geneva.

Decisions of the Papal Work for the Propagation of the Faith

Among others, the wish was expressed that it might be possible to entrust, in every country, a bishop or a committee with the task of supervising propaganda and the organisation of the work. Furthermore, the leaders of the individual national sections were admonished to prevent any deviation from the instructions prescribed by the Holy See and to reject all innovations which might harm the work. The Council then reminded the provincial and diocesan leaders of the papal decree according to which the supreme council alone may distribute the gifts which come in and of the fact that the wishes of those who distribute for the individual missionary activities must be scrupulously considered. The council further drew attention to the fact that the annual Mission Sunday observed in October is exclusively intended for the work of the propagation of the faith.

The Pope has issued important decrees for the Church in the countries of the East. Since the foundation in 1917 by Pope Gregory XV of the Congregation for the Oriental Churches, a double jurisdiction has existed in the countries of the Eastern Church, that of the "Congregation for Oriental Churches", for the Orientals, and that of the "Propaganda Fide" Congregation for the Latins. With this latest papal document, this double jurisdiction disappears. In future the "Congregation for Oriental Churches" has exclusive jurisdiction over the members of both rites in the following countries: From June 1, 1938 in Palestine, Transjordan, Egypt, the Sinai Peninsula and Cyprus; from January 1, 1939 in Greece, the Dodekaneses, Albania, Bulgaria and Turkey; from June 1, 1939 in Syria, Lebanon, Irak and Iran. This same regulation also applies in Eritrea and Northern Ethiopia. The Congregation of the Propaganda Fide will hand over to the Congregation for Oriental Churches the capital of the funds which are intended for work in these countries.

I.C.P.I.S. Geneva.

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An Outline Scheme for Reunion in England

For more than twenty years now there have been signs in England of a growing desire on the part of the Churches to come more closely together and to seek eventually organic union. This tendency has been accelerated and deepened as the Churches have become more generally aware of the oecumenical movement, especially in this instance, the work of the World Conference on Faith and Order.

After the Lambeth Conference of 1920 there was set up at Lambeth a group of official representatives of the Reformed Churches in England in order to discuss points of agreement and difference and to see what plans towards unity could be made. The representatives were not appointed in order to negotiate but to discuss. From time to time they published their findings. In 1937 the group was able to publish a short statement entitled "A Sketch of a United Church". This was no more than a sketch, but it served the purpose of quickening opinion in England to some extent. Meanwhile the Research Group of the Friends of Reunion (a movement begun in 1933 to popularise the work of the Faith and Order Movement) had been working on a specific scheme of Reunion for England based on the findings of the Lambeth group and somewhat on the lines of the South India Scheme for Church Union.

The Lambeth Joint Conference inspected the Outline Scheme and used it as a basis for the document which has been published this year in England, entitled "An Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England". The Scheme, in this form, had been presented to both Anglican Convocations and the Federal Council of the Free Churches, and each body has commended it to the careful attention of the members of their respective churches.

It is not to be taken that any official body is necessarily committed to the proposals made in the Outline Scheme. It could be said, however, that the leaders of the Christian Churches in England (with two exceptions noted later) feel that the time has come when the vague aspirations towards unity, increasingly felt in England, may be directed to some definite objective: also, that any final scheme for reunion will not differ in essentials from the one now before the Churches.

There are two notable exceptions in the list of Churches commending the Scheme to the attention of their people. The Roman Catholic Church holds itself aloof from any such proposals and the Baptist Union has, at the moment, decided that it cannot recommend the Baptist Churches in England to go forward to unity on the basis of the present proposals. The latter body, however, still wishes to seek ways of co-operation and fellowship between Baptists and their fellow Christians.

With the Scheme have been issued two other statements. The first is concerned with the vexed question of Intercommunion between the Churches; it does not suggest any procedure but confines itself to a statement of the various positions taken by groups of Christians within the Churches. The Free Churches generally regard Intercommunion as a means to ultimate unity, but the Anglican Church is rather sharply divided between those who take a position similar to that of the Free Churches and those who believe that Intercommunion should be the goal of unity.

The third document is entitled "1662 and To-day". It is an attempt to assess the prevailing ecclesiastical temper in 1662, when the Presbyterians, Congregationalists and Baptists finally parted company with the Church of England, and to-day, when the Churches are finding less



meaning in the old controversies and, although retaining their distinctive features, have moved much closer together in matters of faith and of Church government.

During this year there will be a National Campaign to bring the need for Christian Unity before the members of the Churches in England, with special reference to the Outline Scheme, and it is expected that, as a result, the movement for union in England will be advanced.

Informal conversations and consultations regarding the steps that might be taken in Great Britain to meet the expectations created by the Conferences of Oxford and Edinburgh were initiated and, as a result, the Archbishop of Canterbury invited a Conference which included representatives of the larger Churches in Great Britain to meet at Lambeth Palace on January 14th of the present year. Another Conference held in London in March approved of the formation in Great Britain of a Council on the Christian Faith and the Common Life and resolved to commend the proposals to the Churches, in the hope that steps may be taken to bring about the establishment of the Council within the present year. When it is realised that the Churches are facing an unprecedented situation, which calls for new and far-sighted measures as well as for a new devotion, a budget of £10,000 a year, of which about a fifth would be the British contribution to the World Council of Churches, is not a difficulty which need prove insuperable.

The Presbyterian Churches have declared themselves ready to cooperate on the new basis. I.C.P.I.S. Geneva.

#### Plenary Session of the World's Committee of Y.M.C.A.'s

At the invitation of the Y.M.C.A.'s of Sweden, the World's Committee of Y.M.C.A.'s held its plenary session at Stockholm from May 24 to 28 last, in the presence of 85 delegates from 28 countries. Special importance attaches to this meeting, because it followed on the preliminary conference of the World Council of Churches held at Utrecht from May 9 to 13 (see I.C.P.I.S. No. 26). In one of the largest churches of the Swedish capital, in which, in 1888, the 11th world conference of Y.M.C.A.'s assembled, the members of the conference commemorated the fiftieth anniversary of their missionary work. Mr. Karl Fries, the former General Secretary of the World's Committee, reminded the assembly on this occasion of the three founders of the movement and of the World's Y.M.C.A.'s: George Williams, J. Gladstone and Edouard Barde, who had spoken from that same pulpit. The chairman of the meeting, John R. Mott, described in striking terms what the Y.M.C.A.'s had accomplished throughout the world in half a century.

The World's Committee invited the associations to give special assistance to the Y.M.C.A.'s of China in the grave situation through which they are passing. It was also urged that the Y.M.C.A. should without more delay establish branches in the great urban, mining and university centres of Africa, where African youth is concentrated to-day.

Two questions, among others, occupied the attention of the delegates: relations with the youth movements of the churches and with the churches themselves, and the renewed desire to evangelise youth through youth. It is no presumption to say that the resolutions voted at Stockholm in 1938 will have, on these two points, repercussions as profound as the decision taken fifty years ago to send secretaries to found branches of the Y.M.C.A. on the mission field.

The motto of the Y.M.C.A. ("That all may be one"), remains unchanged. Studies will be pursued on the question of the admissibility of members. The attention of the Y.M.C.A.'s is drawn to emigrants, not only those embarking at the ports, but also those, refugees or others, who are to be found in large numbers in the great cities. In view of the next world conference of Y.M.C.A.'s, which will probably be held in 1944, - when the London Y.M.C.A. will celebrate the centenary of its foundation, - a history of the Y.M.C.A.'s will be published and money collected from all branches for the establishment of a permanent fund guaranteeing a quarter of the budget of the World's Committee.

The Executive Committee of the World's Committee will meet in Geneva in the summer of 1939. A world congress of Y.M.C.A. work among young men will be summoned in connection with the International Christian Youth Congress of that year, in the organisation of which the Y.M.C.A.'s are actively collaborating. The next world congress on boys' work is planned for 1941, and the next session of the Plenary Session for 1940.

H.M. King Gustav V welcomed the representatives of the Y.M.C.A. at the royal palace, and the municipal authorities held a reception for them in the magnificent Town Hall. The population and press showed keen understanding and sympathy.

I.C.P.I.S. Geneva.

#### World's Executive Committee of the Young Women's Christian Association.

The usual bi-annual meeting of the Executive Committee took place in Geneva from May 30 to June 3, 1938. About twenty of its members from different parts of the world were able to attend, including representatives from Australia, India, China and the Near East. The chief questions on the agenda were related to the preparation of the World's Council Meeting, to take place in Canada, September 7-17, 1938. For this meeting a questionnaire has been prepared on the following subjects:

1. The World's Y.W.C.A. building Christian international relationships.
2. The World's Y.W.C.A. as a Christian Women's Movement.
3. The World's Y.W.C.A. Its oecumenical policy and practice.
4. The World's Y.W.C.A. and its social mission.
5. The World's Y.W.C.A. as a Christian youth movement.

I.C.P.I.S. Geneva.

#### Evangelical Christianity

The outlook for Evangelical Christianity is improving in some countries and declining in others, according to a report of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System. The report finds adverse conditions affecting the evangelical church in Italy, Germany, Ethiopia, Egypt, Corea, Formosa, Manchuko, Russia, Spain and Belgium. However, Protestantism is either growing or holding its own in Scandinavia, Holland, Switzerland, France, Czechoslovakia, Poland, Roumania, Greece, Hungary, India and Africa.

It comments on a "marked revival of Calvinism in the Reformed and Presbyterian Churches of Europe through the influence of the writings of Karl Barth."

Reporting on Christian Education, the Alliance finds a growing conviction "that the task of Christian Education must secure more and more the support of the laity."

I.C.P.I.S. Geneva.

#### The International Missionary Conference in Madras.

The churches in the various countries of Asia are actively preparing for the missionary conference to be held in December in Madras, India. The following are extracts from the Christian press in China on the subject: "The Madras conference is considered to be of first importance for the churches in China. The International Missionary Council, which is organising this conference, is much more than a society of missionaries. It is really something like a federal council of churches linking together the older churches in the West with the younger churches to be found in Africa, South America and in the East. The conference will provide these younger churches, especially the churches in China and the other asiatic countries, with an opportunity to get in touch with each other and to grow into a real and deep fellowship if they are to hear the voice of God speaking to them and be given the vision and power to carry forward His purposes in the world."

China hopes to send some fifty delegates to Madras, at least thirty-five of them Chinese and fifteen missionaries. All the churches, as well as all the regions and organisations will be represented. The response of the religious circles in China has been quite encouraging. The



question of knowing whether China was in a position to send a delegation in spite of her present situation has been keenly discussed. In view of the importance of this conference for ecumenical relations in the whole world, the National Christian Council of China did not hesitate to give this contribution to the conference.

"We have got to deal with realities. As a matter of fact, we are not being asked to take part in an ecclesiastical debating society but to share in something much more like a Christian Council or to prepare for spiritual revolution that may turn the world right side up and bring to it justice and love and peace."

The Churches in China are making spiritual and intellectual preparation for the conference, the subjects of which will be: The faith by which the Church lives - Evangelism, the witness of the Church - The inner life of the Church - the Church and its environment - Co-operation and unity. An important series of books has been prepared by Christians of all countries. Particular mention should be made of the book of Professor Kraemer, The Christian Message in a Non-Christian World, and that of the General Secretary of the International Missionary Council, W. Paton, Christianity and the Eastern Conflicts, and also those published by the Research Department of the Universal Christian Council.

The Churches in China are also preparing a memorandum on their activity and their future plans. The report from which we take these details ends as follows: "Thank God we, in the churches here in China, are closer together than ever before, but we must not be satisfied and we must not slip back into old habits as soon as the pressure of the emergency of the present time is over. God means us to discover more and more of the joy and power of living together and acting together as a united Christian community."

Reports which reach us from the Philippine Islands reveal the same desire to collaborate with other churches and to deepen the spiritual life of their churches. The Madras subjects are being studied with keen interest. These studies were responsible in drawing together all the churches in a united study of the vital problems confronting the Christian movement in the Philippines and the world over. It brought the delegates to study their responsibility in relation to all the Christian forces in the Islands and to concern themselves particularly with the promotion of closer co-operation between the Church Federation and the Philippine Independent Church. I.C.P.I.S. Geneva.

#### U.S.S.R.

#### The Church in Russia.

On the whole, there is only very occasionally news available of an accurate kind concerning the numerical conditions of the churches in the U.S.S.R. From time to time the Godless press of Soviet Russia publishes some basic details, but these cannot be confirmed. The last number of Antireligionsnik (No. 4, 1938), contains the following interesting statement which we reproduce, but we cannot vouch for its accuracy. According to this paper, Orthodox Christendom is divided into a "legal" and an "illegal" group. The so called "illegal" Orthodox do not recognise the official authority of the Metropolitan Sergius, nor in general the Orthodox Church which is registered in the Department for Church Affairs of the Commissariat for the Interior. It is difficult for the State to keep track of the activities of the "illegal" <sup>group</sup> and an exact statement of their numerical composition is impossible. The "illegal" group, which has merged with various sects, is specially "dangerous" from the standpoint of the State's supervisory organs.

The "legal", that is, the official Orthodox Church, to which the Soviet Government has given fundamental recognition, is composed of several groups, of which only three, the Starozerkowniki (Old Church), the Obnowlenzy (Renewers), and the so-called Grigorjewzy, still remain in existence. The Old Church group is composed for the most part of the adherents to the group which in 1918 elected the Patriarch Tichon its head. In 1934 it had about 43 dioceses and administrative districts. But to day its influence and the total number of its membership, under



the leadership of the Metropolitan Sergius, have considerably increased. 70 to 80% of the "churches still functioning" are at present in the hands of the Starozerkowniki. The Obnowlenzy group was constituted some twenty years ago with the support of the GPU, as an opposition group to the Old Church group. The leadership of the whole activity was taken over at that time by a synod, with the priest Witali Ledinski nominated Metropolitan. In 1934 the churches of the Renewers numbered 24 metropolitans, a Ukrainian Exarchate and three dioceses. But to-day it is in process of dissolution. The right to marry, conceded to the bishops through the synod, called forth general disapproval in wide circles of adherents to the group. Moreover, the church leaders gave too much attention to political questions and this led to a loss of popularity. The Obnowlenzy group still possesses to-day 2876 church buildings, that is, 15 to 20% of all the churches.

The Grigorjenzy group, which became an independent group with the help of the Department for Church Affairs of the Commissariat for the Interior, and who are called after the Archpriest Grigori Jatzkowski, regard themselves as the true followers of the late Patriarch Tichon. They are dissatisfied with the church leadership of the Metropolitan Sergius, but have, on the whole, a very small following. Only five per cent of all church buildings are at their disposal.

Recently the formation of small "autocephalous" churches has taken place. The demand for them is chiefly due to the zeal of the Communist Party in preventing the collection of money for the maintenance of the higher clergy. For instance, quite recently, the Bishop of the diocese of Ivanov, at the demand of the party, declared his independence of Metropolitan Sergius. A few other church leaders seem to be making use of this possibility and to be alienating themselves from the central church organs. The Government does not appear to be helping to support the autocephalous churches, because this might lead to a strengthening of the "illegal" groups. I.C.P.I.S.Geneva.

#### SOUTH AFRICAN UNION

#### Emancipation of the Black Race.

The Bantu World, the organ of the Bantus of South Africa, publishes in its issue No. 52 of April 20, 1938, a very interesting article on the tendencies to emancipation of the black race. The All African Convention, which includes representatives of the natives of all Africa, has just organised a research department which will deal with all questions concerning the indigenous races. We take the following points from the article mentioned above:

"A very important movement which promises to raise the standard and to insure the efficiency of African leadership along lines likely to promote an intelligent understanding of the various elements, both natural and artificial, militating against our racial aspirations, is about to be launched as a research department of the African Convention. The movement is sponsored by Africans of post-matriculation academic attainments who hope to establish study groups throughout South Africa. The academy will be so wide in scope as to include and to co-ordinate cultural, religious and social-justice activities. It will deal with the various problems away and apart from sentimental considerations but on the basis of proved facts in their relation to human and natural justice. Academic clubs throughout the country will be grappling with problems so remote from the ordinary routine, such as the causes at the bottom of the marked social degeneracy among detribalised Africans which is already infecting tribal groups; examining the influence on our general moral well-being of the ever increasing denominationalism in religious circles; studying critically the extent to which foreign cultures are being forced down our throats in the name of Christianity; and examining causes for the cringing attitude so manifest among Bantu intelligentsia bordering on a surrender of great personal and national principles to win European recognition..."

"Among African men and women of academic attainments we have educationalists of high standing, medicos who have held their own with out-



standing merits, ministers of religion who must sooner or later so reform church dogmas and canons as to bring Christianity away from European cultural ideologies down to within reach of Bantu cultural life with all its realities. A combination such as this must revolutionise Bantu political, agricultural, economic, social, religious and cultural organisations. All African patriots are urged to bring this movement into an accomplished fact."

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICA

Seminary Conferences.

The Church Peace Union and the World Alliance have recently conducted two-day conferences on peace education in Andover-Newton Theological School and Colgate-Rochester Divinity School. Both conferences evoked keen interest and eager discussion of the role of the church in the peace movement. Both conferences were arranged by a student committee. The topics discussed were peace education, educational literature, the churches' responsibility for world peace and Christian alternatives to war. The cordial response of students and faculty at both seminaries indicates the value of conferences with seminary students on a peace programme for the local church. The experience of the conferences this spring will be of aid in developing more extensive work with seminary students during the coming school year.

I.C.P.I.S. Geneva.

Programme for 1940 Lutheran World Convention.

The programme for a convention which will rally Lutheran representatives from 27 nations of the world was approved Wednesday, May 25, by the Executive Committee of the Lutheran World Convention meeting in Uppsala, Sweden. This international assembly of the world's largest Protestant communion will be held in Philadelphia, Pa., during 1940. The tentative dates set are from May 24th to June 2nd.

Church leaders believe that this fourth international convention will be the largest and most significant in the history of Lutheranism. The Lutheran World Convention was organised at Eisenach, Germany, in 1923. Subsequent meetings were held at Copenhagen in 1929, and at Paris in 1935.

American representatives who attended the Executive Committee sessions from May 20th to 25th are the Rev. Dr. Frederick H. Knubel, president of the United Lutheran Church and vice-president of the Lutheran World Convention, and the Rev. Dr. Ralph H. Long, executive director of the National Lutheran Council and treasurer of the Convention. The President of the Convention is Dr. August Marahrens of Hanover, Germany.

Within a few weeks three commissions, including the outstanding Lutheran scholars and theologians of the world, will be appointed to prepare exhaustive studies of three assigned subjects: the Lutheran Church, the Word and the Sacraments; the Lutheran Church and Oecumenical Movements; and the Lutheran Church in the World. On the first day of the 1940 Convention the delegates will be divided into three sections, each of which will study representative Lutheran attitudes on the basis of the respective commission reports.

The Convention programme also provides for gatherings which will emphasise all the various phases of Lutheran activity throughout the world: a Lutheran Youth Congress; a Lutheran Foreign Missions Conference; respective assemblies for deaconesses, inner mission workers, editors, statisticians, historians, educators, teachers, etc.; and conferences for liturgical societies, home missionary and evangelistic agencies.

I.C.P.I.S. Geneva.



No 30

Information Series

June 1938

Executive Committee of the Lutheran World Convention

The General Secretary of the Lutheran World Convention, Dr. Lilje, gives the following report of the meeting of the Executive Committee which was held in Upsala, from May 21 to 25 last, under the chairmanship of the President of the Convention, Bishop Dr. Marahrens:

"Among the topics for discussion three had particular prominence this year. The first question is related to the re-organisation of the World Convention. It has become apparent, in the course of the now nearly twenty years' history of the World Convention, that a more solid constitutional basis is needed for the fulfilment of its extensive task than has hitherto been the case. But for a union of such varied church structures, from all parts of the world, to build up a common constitution is no light task... Two difficulties in particular have come to the fore in the course of the negotiations. The first is of an exterior and legal nature. The proceedings which could bring about a union of the Lutheran churches are extraordinarily varied. Some involve a parliamentary decree, while others may only require the decision of the directing gremium and others again merely the consent of the leading pastoral authorities. Still more important is the difference in the conception of the fellowship of the churches, which presents much greater difficulty than an outsider would think. For, over against the large-mindedness and breadth of the Swedish and of some other Nordic churches, which have official inter-communion with the Church of England, there is at the other extreme the determination to refuse inter-communion with those Lutheran churches which do not for their part admit non-Lutherans to communion. And finally there is yet another exterior difficulty. Informal union has been fully adequate for relief work hitherto, and has avoided a number of fundamental difficulties. But it has become very clear that the Lutheran World Convention needs more solid constitutional foundation, if it is to do its future work with the broadmindedness and authority that is required. The realisation of this fact led to the discussion of a new draft constitution, which is to be submitted to the next meeting of the World Convention in 1940.

"The second main topic for discussion was the relief work of the World's Convention on behalf of those Lutheran Churches which are in need of it, such as those in the Ukraine or on the mission field. The third topic was the preparation of the coming World Convention which is to meet in Philadelphia in May 1940. (The first was held at Eisenach in 1923, the second in Copenhagen in 1929 and the third in Paris in 1935). The agenda includes, under the general theme of "The Lutheran Church Today", the discussion of the following subjects: "The Church and the Churches" - "Church, Word and Sacrament" - "The Church in the World". The programme also provides for special meetings for Lutheran youth, on the work of foreign missions, on the diaconate, on home missions, press, statistics, church instruction of the people's mission.

"This fourth Convention will be the greatest and most important assembly in the history of Lutheranism." I.C.P.I.S. Geneva

AUSTRIA112.000 Leave the Church since the Annexation

In the Catholic circles of Austria, the number of those from Vienna who left the church in the six weeks since the annexation, up till April 24, is estimated at 46.000. An average of 6.000 people a week are leaving the Catholic Church. The greater number of them have joined the



Evangelical Church, while about 5.300 have entered the Old Catholic Church and 460 have remained confessionless. It is interesting that 26 Catholics have become Jews. In the provinces, Steiermark and Kärnten show the highest figures for those leaving the Church. In five weeks, 18.600 have left the Catholic Church in Steiermark, 11.000 in Kärnten, 9.200 in Upper Austria, 9.000 in Lower Austria, 7.100 in Salzburg, 5.800 in Tyrol and 5.400 in Vorarlberg.

I.C.P.I.S. Geneva.

## GERMANY

### Opponents of the Church.

At all times there has been, among the opponents of the Church, a group of inexorable enemies who fundamentally reject everything which the Church does or says. Of these people, whom the Church can never satisfy, Die Zeitwende gives the following description:

"In the post-war years, as the red torrent gathered more and more force in Germany, there were no more severe reproaches levelled against the Church than that of being national. The Marxist press, Bolshevist "art", both graphic and literary, stage and cabaret blared forth until people were sick of it: 'The Church is nationalist, their pastors are "Stahlhelm pastors" or "Nazi parsons"! These pastors incite people to war against the fatherland of the proletariat, against the Soviet Union. Away with the Church! Hang these nationalist parsons!' That was all right as long as the red enmity to the Church went on undisturbed, by written and spoken word. But how short is the human memory. Today, little more than five years later, a new dogma about the Church is to be heard in "German Faith" circles, with just as much vehemence, which says just the contrary to what applied in 1933: 'The Church is the pacemaker of Bolshevism. The parsons are traitors to the country. The church people are internationals. And again: Away with the friends of the Soviets!' And the pastors are precisely the same people as five years ago. Neither has the Church changed. To that the opponents of the Church testify very fundamentally, when they reproach it with holding so steadily to its dogmas and principles."

I.C.P.I.S. Geneva.

## FRANCE

### The Christian Protestant Union.

The Church of Verdun received this year the Conference of the Christian Protestant Union. 74 German Protestants, the majority of the pastors, but also including several women and girls, and about fifty French Protestants, spent some fine hours of brotherly and Christian communion together. Seven German pastors and professors and a few Frenchmen met at Verdun once before, in 1922, and four of their number were present again in 1938.

The services which the Union wishes to render to the Christians of the two countries, to theology, to the Protestant cause and to those who have neither country nor home, were discussed. After a motor tour of the Battlefields, the members of the Conference were addressed by the Mayor of Verdun, in terms which echoed the promises of the Gospel, on the meaning of a meeting of this kind in such a place as Verdun. In the evening the members of the Conference met at the Protestant Church to hear an address on ecumenism and on the methods and results peculiar to the Union.

I.C.P.I.S. Geneva.

## CZECHOSLOVAKIA

### An Appeal to the Conscience of the World.

Conscious of their membership in the Church Universal, the Federal Council of Protestant Churches in Czechoslovakia, - representing over 1,000,000 members in eight denominations including Lutheran, Reformed, Czech Brethren, Evangelical, Methodist, Baptist, Congregational and Moravian Churches, - is appealing for prayers and for the spiritual help of the Christian Churches of the world and of the great organisations instituted for the propagation of the ecumenical consciousness, of peace and of good will among nations, believing these organisations to be the most representative carriers of the conscience of the world.

The reason for this appeal at this particular time is the fact that we are alarmed at the trend which the affairs of the world are taking:

the weakening of the authority and influence of those world organisations which have been established to bring law and order into the relationships of nations, the World Court, the League of Nations, the Disarmament Conferences; the breaking of treaties and sacred agreements...

As members of one of the smaller nations of Europe we are particularly conscious of the fact that our freedom and independence are guaranteed solely by a moral order of justice and good will... We do believe that we live in a moral universe... While we are convinced of the ultimate victory of right, and in this conviction we have been confirmed in the resurrection of our own state, we are nevertheless conscious of the fact that the ultimate divine plans may be frustrated for a season through the wilful application of human selfishness...

Be it remembered that in the fifteenth century, our forefathers had been anticipating the principles of the Reformation by a century, that since that time this country has suffered very much for the realisation in this world of the most highly prized spiritual possessions of our common humanity: liberty of conscience, recognition of the universal brotherhood of mankind, freedom of speech and of cultural development, democracy in politics and in our social relationships, in short the acknowledgement of Christ and his law of love as the supreme moral law of all nations. We are prepared to stand fast upon these principles at all costs. We are prepared to go to the limit of sacrifice for the preservation and defence of these common ideals of all mankind. We dare say that they are intimately bound up with the existence of our state. Czechoslovakia has been consistently pressing forward to the realisation of these ideals...

We realise that in a matter involving the sound development of human progress we cannot stand alone, and we appeal therefore to the individual Christians and to the central committees of the various world organisations to take this matter under consideration, to support us with their prayers of intercession...

We are closing this appeal with a whole hearted reaffirmation of our belief in God the Father, who has manifested Himself to us in the fullness of His love through His Son, our Lord and Master Jesus Christ, and who is ever working within us through the instrumentality of His Holy Spirit. In this faith we consider ourselves united with all of the Christians of the world, welcoming the growing spirit of oecumenism which, we believe, will ultimately lead to the unity of all Christendom.  
I.C.P.I.S. Geneva.

#### SOUTH AMERICA

#### Evangelical forces move toward United Front.

A new epoch in the field of co-operation among the Evangelical forces in the River Platte Republic (Argentina, Uruguay and Paraguay) is believed to have begun as a result of a conference called by the Committee on Co-operation in Buenos Aires. The conference discussed the question as to whether the time had arrived for the organisation of a Confederation of Evangelical Churches in this region. Of the forty-five pastors and laymen in attendance, representing sixteen church bodies and organisations, twenty-two were nationals, eighteen were missionaries of the North American and British Boards and five were ministers to non-Spanish-speaking groups in Argentina. It was regarded as the most representative group ever meeting in Buenos Aires to discuss means of closer co-operation. A committee of nine was named to draw up plans for such a Confederation.  
I.C.P.I.S. Geneva.



Resolutions of the Committee of the Reformed Convention of the Confessional Synod of the German Evangelical Church, adopted at its meeting held on June 9, 1938, at W. Barmen

I. Concerning the Government of the Church.

Be it resolved by the Confessional Synod of the Evangelical Church of the Old Prussian Union:

1. The Synod expects of the Provisional Church Government and of the Council of Brethren, that they will declare themselves ready not to give up the authority for church government which they have assumed before a reconstruction of the government in the German Evangelical Church and in the Evangelical Church of Old Prussia has been found, free from objection on the basis of scripture and confession.

2. The Synod maintains that the Essen discussions, recently held on this subject have not yet advanced so far that an attitude of a binding kind can be adopted towards them.

It refrains therefore entirely from a resolution of a substantial nature, but entrusts a committee, consisting of..... with the task of remaining in confidential contact with those taking part in the discussions and of keeping the Synodal Committee constantly in touch with developments.

II. Concerning the Question of the Oath.

A. 1. The Church is prohibited from demanding a political oath of loyalty, for the Church has not been ordered the office of authority and cannot handle the law of the State.

2. In accordance with the official law of January 26, 1937, § 174, with the decree of April 20, 1938 and with the communication of the Evangelical Supreme Church Council of May 20, 1938, the Evangelical Supreme Church Council regards itself, in the matter of the demanding of the oath, as the governing body of the Evangelical Church of the Old Prussian Union, which here acts "on its own decision."

3. The "address" published by the Evangelical Supreme Church Council in the official Gazette of the German Evangelical Church ("Instructions concerning the Oath"), which has so far not been withdrawn from the Gazette, demands an allegiance which goes beyond the New Testament, rejects therefore the sole authority of the Word of God and recognises thereby the fundamental demand made by the mythus upon the Church.

4. The Synod, as the responsible governing body of the Church, has, in the matter of the oath, so to consider the office of the State, according to Holy Scripture and confession, that it rejects the oath demanded by Dr. Werner, Chargé d'Affaires of the German Evangelical Church, and therefore makes no effort, for its part, to facilitate this oath.

B. 1. The Heidelberg Catechism, according to Question 102, recognises only one lawful oath, as a call of the one true God who has revealed Himself in His Word (Question 95), and, in accordance with that, recognises only the confirmation by oath of a truth for which God Himself bears witness.

2. The Heidelberg Catechism, according to Question 101, recognises a pious confirmation by oath in the name of God, only where the supreme authority demands of its subjects (and therefore not the Church) or where necessity requires of them (and therefore not arbitrary decision) that they will preserve and promote loyalty and truth (see § 1) to the honour of God (and therefore not for our own vindication) and for the welfare of our neighbour (and therefore not for his harm). But harm is done to one's neighbour if, through the oath required by Dr. Werner, support is given to the false Church Government which is helping to further the spread of erroneous doctrine.

III. Concerning Declarations from the Pulpit.

1. It is a matter of anxiety to us that it has often not been possible for the parishes to hear and understand aright the declarations from the pulpit ordered by the Government of the Church.

2. These declarations, which have their special weight in the individual character of their formulation, cannot as a rule, with their peculiar contents and their essential purpose, be so understood at a single reading by the members of the parishes that through them the decision is taken to determine the attitude and action of the parish.

3. It is necessary that in pulpit declarations, through which the Government of the Church expresses itself in the services, on the church situation, the witness to Jesus Christ, entrusted to and demanded of the churches, should be heard.

We ask the Church Government, the leading bodies of the parishes (Presbyteriums, Councils of Brethren), to see to it that they take responsibility for the pulpit declarations before they are read, and to take care that explanations of the pulpit declarations are given in special parish meetings (in devotional periods, evening meetings for men, women's working parties, etc.).

The Committee of the Reformed Convention of the  
Confessional Synod of the German Evangelical Church

I.C.P.I.S. Geneva.

\* See also I.C.P.I.S. Nos. 22, 23, 27.

UNITED STATES OF AMERICA

Catholics form Union of Prayer for  
Peace.

A Mass for Peace, to be celebrated at a number of Catholic churches throughout the country, will be the first public act of the newly formed Union of Prayer for Peace already existing in England and other countries.

Catholic peace groups in America have been invited to participate, and in addition Catholic college students, Newman Club members, and numerous other Catholic groups have been asked to be represented.

Announcement of the Mass for Peace emphasises the unity of Catholics in agreement on the efficacy of prayer as a means toward peace, although it is recognised that Catholics hold varying opinions on the merits of conscientious objection, collective security, and other controversial issues.

I.C.P.I.S. Geneva.

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No. 31

Information Series

July 1938

Call to an International Night of Prayer

In twenty different parts of Great Britain an all-night chain of prayer has been held in conjunction with Mildmay Campaigns. Sometimes at these meetings as many as 300 people have been present. Mildmay is now issuing invitations, which it is estimated will reach at least 50,000 people throughout the world, to spend the last night of this year in prayer. "As the New Year is born", says the invitation, "let us girdle the world with prayer. Prayer is the greatest known force in the world, greater than any force or power discovered by science, and this power God has given to His Church." Communications should be addressed to: I.N.O.P., National House, Mildmay Centre, London N.1.  
I.C.P.I.S. Geneva.

AFRICAMissionary Co-operation in the Copper Mines

In the north-western heights of Northern Rhodesia and in the Belgian Congo large copper mines were opened some years ago, for which thousands of workers from the African villages were recruited. This invasion by modern industry of regions hitherto undisturbed by civilisation was a cause of much anxiety to missionaries working on that field, and finally gave the impulse to a particular consolidation of the various missionary societies and denominations in the form of "the United Mission in the Copper Belt", which got to work in July 1936. It is composed of members of the London Mission, the Scottish Church Mission, the Universities' Mission to Central Africa, the Methodist Mission, the South African Baptist Mission and finally the United Society for Christian Literature. At the same time, a "Union Church" has been formed to which all Christian members belong during their time in the Copper Belt. Specially noteworthy and satisfactory in this work is the fact that it has here been possible, even if only in a small missionary enterprise, to put into effect the idea of alliance, and for the work to go forward without any denominational difficulties. When the "United Mission in the Copper Belt" took up its work in Mindolo, small Christian communities were already there which had come into existence through the witness of African Christians, and these provided the foundation for the construction of the indigenous church. A synod of African pastors and European missionaries decides on questions of doctrine and church discipline. Each parish is responsible for the building of its own church and school. Native preachers, evangelists and teachers are zealously at work. A special difficulty is experienced in the differences in tribe and language of the mine workers. But it has none the less been possible to carry out a large-scale three weeks' evangelisation of the mines which has had very gratifying results.  
I.C.P.I.S. Geneva.

GREAT BRITAINA New Council of the Church.

The Summer Session of the Church Assembly ended June 24th. The Archbishop of Canterbury (Dr. Lang) presided. From among the decisions adopted, we quote the following as being particularly interesting for oecumenism.

The Archbishop of York moved: That the Assembly approves of the formation of a Council on the Christian Faith and the Common Life on the lines and for the purposes set forth in the statement prepared by the Conferences at Lambeth Palace and requests the two Archbishops to appoint representatives to serve on such a Council.

He explained that the main purpose of the Council it was proposed to establish was not to issue any pronouncements as representing Christian opinion, but to coordinate Christian opinion throughout the world on the great problems of life and industry. It was to be the natural follow-up of the Conference on Life and Work held at Oxford last year. If the Church was to count in the general affairs of human life, there was need to build up a body of thought and a company of people able to interpret that thought to their fellow Christians. All over the world the Church was confronted with one great enemy - secularism. The main manifestation of it was found in the growing extension of State activity in fields which were once the preserves of voluntary and as a rule religious action. For work of that kind the Church was at present very ill-equipped. They were hampered in their influence because they lacked precisely that general body of agreed thought which supplied the basis of common and public action. The Church declared that the Gospel contained the solution of their major human problems, but there were many who turned round and said "Then, for heaven's sake, show us how". It was only as they saw their national problems in the light of different forms of the same problem elsewhere that they would be able to detect their true nature.

The motion was carried by an overwhelming majority.

I.C.P.I.S. Geneva.

GREAT BRITAIN

"The Healing Church".

Welcome signs of the emergence of a new unity of thought and purpose transcending divisions among the Churches are referred to by the Archbishop of Canterbury in the course of a Foreword which he contributes to "The Healing Church", the Sixth Unified Statement of the Works and Needs of the Church Overseas, which is published for the Missionary Council of the Church Assembly by the Press and Publications Board.

"The Missionary Council has very fittingly given to it the title of 'The Healing Church'. The world at present is afflicted by grievous maladies. There is a fever, sometimes called tension, of manifold restlessness, confusion, suspicion and fear. There are the open sores of war in Spain and China. In other countries many of our fellow-men are suffering cruelty and oppression. In the midst is the Church of Christ most manifestly called to a Mission of Healing - of bringing everywhere into the world's disorder the spirit of love which is the only ultimate source of health and peace.

"In the fulfilment of its mission it is sore let and hindered by its own divisions. But there are welcome signs of the emergence of a new unity of thought and purpose transcending divisions. These signs were seen in the two great Oecumenical Conferences at Oxford and Edinburgh which marked the year 1937 and to which the Unified Statement most rightly gives a special place. They hold out the promise that in spite of all divisions a unity in the Body of Christ may yet arise 'with healing in its wings'. It belongs to the honour of the Anglican Church that it should take a place of its own in this world Ministry of Healing."

I.C.P.I.S. Geneva.

CZECHOSLAVAKIA

An Appeal of the Old-Catholic Church.

At a time when disturbing events are taking place on the soil of Czechoslovakia which fill everyone with anxiety on account of their further developments, the Synodal Council of the Old Catholic Church felt obliged, as the supreme church authority, to address the following statement to all priests and official church bodies:

"In our Church it is a hallowed tradition to leave to each church member the decision as to whether and in what manner he will enter into political events. Yet as the fruit of a movement which originated within the German people, and the pioneers of which always felt vitally linked with their nationhood, the Old Catholic Church also follows the voice which calls to nationhood.



"This attitude is already traced out for it through the history of its origin and past developments. National solidarity is, in the Old Catholic Church, no new discovery of the most recent times, but, rather, a valuable heritage of their 'first testimony'.

"The weapon with which we enter into the present struggle is our faith in the wise World government and providence of God, Who created the nations and Whose will it is that they should live together in peace, and it is our prayer that He, the all-wise and all-just God, may show to those who hold the power and the responsibility, the way which leads to peace, the way to justice and love. Fighting with these weapons, we believe that we are acting according to the heart and the will of Him who once prayed: 'That they all may be one as Thou, Father, art in me and I in Thee, that they also may be one in us'."

I.C.P.I.S. Geneva.

#### HUNGARY

#### Hungarian Youth Demands the Removal of the Law requiring formal declaration of confession.

The Evangelical students attending all the universities and institutes of higher education in the country recently addressed to the Government a memorandum in which they ask that the proposal shall be made to the Reichstag that the XXXII article of the law of 1894, according to which the religion of children may be the subject of agreement between the parents, shall be annulled. They ask at the same time that the Reichstag will bring once more fully into force the dispositions contained in the twelfth paragraph of the LIII article of the law of 1868, according to which "of the children of a mixed marriage, the sons shall follow the religion of the father, the daughters the religion of the mother."

The memorandum further emphasises that Evangelical youth, in making these proposals, is not prompted by self-interest or by confessional ill-will, but that rather, out of concern for the Kingdom of God, they are led solely by their great love for the fatherland. "We know", the statement reads, "that if the denial of God and religious indifference stretch out their arms to us as well, we may not pass by without a word the internal religious evidences which imperil the harmony of our nation. The deterioration of the Hungarian inter-confessional situation goes back in the first place to the unhappy controversies called forth by the law requiring formal declaration of confession. That is a wound in our nation which is waiting to be healed. Good relations between the Hungarian Christian confessions have an extraordinary bearing on the better future of our national life, but the law requiring formal declaration of confession drives a wedge between one Hungarian and another and hinders, often in a painful way, the work of national expansion, because the interconfessional conflict comes to the fore."

I.C.P.I.S. Geneva.

#### YUGOSLAVIA

#### The 'Pilgrims' Movement.

There are several religious and cultural organisations in Yugoslavia, the most important of which is the 'Pilgrims'. It was founded after the War, and after having been looked at with some circumspection by the Orthodox Church, for "it contained in its membership some sectarians". It has today the official recognition of the Church. This movement is especially a popular movement, composed in large part of peasants, but including also some representatives of the intelligentsia. It has a monthly periodical, with a circulation of 35.000 copies, called The Missionary, with a supplement entitled The Young Missionary. It also publishes a large number of brochures. Its aim is to propagate a life that is truly Christian, on the basis of the Gospel. Its first principle is that all propagation of Christianity must begin with a transformation of personal life. In addition to seeking to maintain a keen religious life in each of its members, it organises pilgrimages, in Yugoslavia and in Palestine, and also retreats. Its members undertake

to pray every day, and to read religious books. This movement has been the cause of the discovery of so many monastic vocations, especially among young people, that the monasteries have not been able to receive them all.

The Pilgrims organise other prayer assemblies in the countryside, and many villages have been absolutely transformed since their coming: drunkards are no more to be seen, malefactors have disappeared, choirs of religious music have been formed, new churches have been built. This movement is arousing a remarkable enthusiasm. For instance, at the monastery of Tavka, a lecture was given on the organisation and aims of the Pilgrims. When, at the conclusion, the lecturer ended with the question: Do you believe that Christ will vanquish all difficulties and overcome all his adversaries, 15.000 people replied with a single voice: Yes, we believe it.

I.C.P.I.S. Geneva.

#### UNITED STATES OF AMERICA

#### Children build up parish.

The New York World Telegram has recently published a report of what is being accomplished by the children of one parish in New York City:

"Controverting the tradition that downtown New York is the graveyard of the Churches, Sunday School children of Christ Lutheran Church, 406 E.19th St., have constituted themselves a band of missionaries in that section of the city. It is hard work, it is slow work. For instance, one of the tiny missionaries has called on one of the homes for a little boy ten times. On the other side of the picture, one little girl of ten caught the spirit and has brought in five new scholars; in fact she brought her little brood personally each Sunday, like a little mother. Yes, a home may be visited by several missionaries and, if a child is too young to come alone, a missionary will call for it and take it home again. The personal friendship is the important thing. The school is not yet large, but it is alive, living, vivid, increasing, a dynamo of influence that will make the shadow of the Children's Court on East 22nd Street, a few blocks from us, grow fainter and fainter, a force that will help make the lower east side of Manhattan again, as in days of yore, a nurtureground of future great Americans."

I.C.P.I.S. Geneva.

#### JAPAN

#### Japan and the Islamic States.

On the occasion of the opening of the new mosque in Tokyo, representatives of the kings of Egypt, Hejaz and Yemen are reported to have participated officially in the celebrations. The participation of three of the Islamic States in those celebrations expresses their desire and enthusiasm to support this new Islamic movement in its relationship to Japan. Although the invitation did not proceed from the Japanese government itself but from the Islamic Society in Tokyo, it is understood that it was extended by an agreement with the government.

In fact, the interest of the Islamic peoples in the Japanese Islamic movement is not something new; the Arabic press in Egypt has for years been devoting many columns to this movement, and referring to the desire of the Japanese government to strengthen its relations with Islam and the Arab East.

The interest of Japan in Islam has increased considerably in recent years, especially since her occupation of Manchuria in 1931, and the new Northern districts last year. The number of Moslems in these districts and in Korea is great... This means that Japan rules many millions of Moslems who live under the protection of the Mikado... What took place in the Japanese parliament recently shows the extent of Japan's interest in Islamic lands: one member asked the Minister of Foreign Affairs whether the Japanese government was planning to establish strong connections with the Moslems. The Minister answered thus: 'We pay great attention to the question of co-operation with Moslems. For that reason we have recently exchanged representation with Iran... We also keep in good touch with the Japanese Moslem students who study abroad..'

I.C.P.I.S. Geneva.



The Protestant World Alliance

The Protestant World Alliance will hold its plenary meeting in Strasbourg from October 8 to 11 next. The President, in accepting the invitation of the Protestant Federation of France, and of the two Evangelical Churches of the Augsburgian and Helvetican Confessions in Alsace, has issued a statement to the Alliance in which he stresses the significance of the invitation at a time of extraordinary spiritual emotion and tension in so many churches and nations. Special importance, he points out, attaches to this invitation on account of the very successful outcome of the Synod of Lyons, held at the end of April, "which was able to realise the great work of exterior and interior reunion of the Reformed Churches of France which had been separated since 1848 and 1872." The provisional programme of the meeting includes the following subjects: 1. The spiritual crisis of the day: the humanitarian, the Roman Catholic, the Protestant answer. 2. The purpose of religion. 3. The evangelical worker and the religious crisis. 4. Days of faith-testing in Hungarian Protestantism. 5. German youth before Christ. 6. French youth and Christianity. A series of special meetings will be held by the World Conference on Mixed Marriages, the relief committee for the Evangelical Church of former Austria, and the Russian relief committee. Further subjects for discussion by the plenary meeting are: Basic characteristics of religious unity in Protestantism. Religious unity at the time of the Reformation. Ways to union in modern Protestantism. Results of the Union Synod of the Reformed Church of France, Lyons, 1938.

I.C.P.I.S. Geneva.

XVIIth Congress of Pax Romana

The XVIIth Congress of Pax Romana, the international secretariat of Catholic students, will hold its meetings in Yugoslavia, at Rogaska Slatina from August 22 to 26 next, and at Bled-Ljubljana from August 26 to 30. The general theme for discussion will be: the attitude of the Catholic student in the face of the Communist problem. The first part of the congress will be consecrated to days of study, the principal subjects of which will be: the Communist movement in intellectual circles; knowledge and diffusion of the social doctrine of the Church; the social action of the Catholic student in labour circles. The second part of the congress will include lectures on: the doctrinal aspects of Communism; the Catholic social doctrine and the exigencies of the present time; the intellectual training of the Catholic student in relation to his social action; the psychological and moral conditions for an effective apostolate. (Particulars may be obtained from the Secretariat of Pax Romana, Fribourg, Switzerland).

I.C.P.I.S. Geneva.

Some facts on Jewish Evangelisation

According to the Jewish Year Book the number of Jews throughout the world is over 16,000,000. In the nineteenth century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptised into the Greek and Roman Catholic Churches. The number of baptised converts among the heathen and Moslems in the same period was 2,000,000 or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 converts, instead of 2,000,000. Three times as many Jews converts enter the gospel ministry as converts from among the heathen. A comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish.

I.C.P.I.S. Geneva.

### Anglican-Baltic Discussions

In the capitals of Estonia and Latvia religious discussions have just been taking place between Anglicans and Baltic Lutherans. The Anglican delegation was led by the Bishop of Gloucester and the Estonian by Bishop Dr. Rahamäggi. The spokesman for the Latvian Church was Archbishop D. Grünberg. The Latvian press pays considerable attention to the visit of these foreign churchmen. Jaunakas Zinas writes: "The Evangelical Church in Latvia is receiving for the first time a visit from English church leaders. Even if the practical significance and the consequences are still difficult to visualise, this visit is none the less in and for itself historical and important. Evangelical Latvians are finding themselves on the way to independent church life, and for that reason it is necessary to look for and acquire new knowledge wherever anything good is to be found. In the Anglican Church a rich spiritual world is opened, with strong traditions and powerful endeavours towards progress, combined with deep piety, practical life and a wealth of forms which are none the less based on a real simplicity. Through their suggestion of a closer relationship with the Evangelical National Churches in the Baltic States (Latvia and Estonia), the Englishmen show their earnest desire to create such conditions as will enable these churches to join, as members with equal rights, the family of their Evangelical sister-churches, older in experience and richer in membership." The Latvian writer concludes with the wish that the visit and the common consultations "may strengthen the bonds which have come into existence, especially in recent years, between English and Latvian culture."

I.C.P.I.S. Geneva.

### GERMANY

#### Evangelical Social Congress.

On Trinity Sunday the Evangelical Social Congress held its annual meeting in Görlitz. In accordance with the aims prescribed in its statutes, to research into the origin and effects of social distress, and to seek for means to put it right, two burning questions of the day took a central place at this year's meeting. The address on "the significance of the weak for the community" was an impressive definition of Christian education and the cure of souls. The following are some of the main points: "The weak are those whom the community regards as being a burden upon it on account of their indigence. But it is right to demand of the weak as much cooperation as they are in a position to give. We experience through our efforts to bring relief to the weak a great enrichment in medical knowledge, which is of the greatest advantage to the healthy community. The service of the weak to the souls of the healthy is not to be underestimated, either on account of the strength which they bring through their patience and their piety, or on account of the manner in which they serve to remind the strong of whatever faults they may have. The Christian fulfilment of duty always brings its own reward. It strengthens the sense of belonging to God and makes it possible to believe in the existence of world-conquering love." No less profitable was the treatment of the family problem, which came up for discussion several times in the Congress. Many aims to which the congress has devoted itself, together with other likeminded bodies, for many years, have in the meantime been realised in a more effective manner by the State. While thankful for this fact, it is necessary, in spite of social economic achievement, not to overlook the social-ethical problem. Since the time in 1890, the report of the Congress reads, when Evangelical men and women, under the leadership of Stoecker, Naumann, Wagner and others, met together in Berlin to discuss social misunderstandings and how to overcome them, help and blessing has been given to the earth from the strength of heaven. And today as well, when the German State is devoting, with powerful results, its whole authority and might to the development of a really living social purpose, we must constantly expect ultimate, innermost fellowship from the strength of God on high.

I.C.P.I.S. Geneva.



POLAND

Difficult situation of the Orthodox Church.

The Orthodox Church in Poland, as may be gathered from recent numbers of the Russian periodical Slowo, published in Warsaw, is having to contend with great difficulties. In recent months, many more Orthodox Churches have been closed, especially in the region of Holmsk, where the population belongs essentially to the Orthodox Faith. Over a hundred churches have in this way been deprived of their function. The parishes have endeavoured to replace the churches, often at great sacrifice, by the hasty erection of houses of prayer and chapels. The closing (in some instances the demolition) of the Orthodox churches, which has been carried on for fifteen years, is based on the grounds, among others, that the Orthodox clergy were helping to promote the "russianising", or the "ukrainising", of the people; that the Orthodox population was "communistically" minded; that the churches were out-of-date signs of Czardom, although many of those which have been closed belong to a much earlier period (the twelfth century) or were erected between the years 1925 and 1927, with the permission of the state authorities. A number of buildings have been confiscated because they had previously belonged to the Roman Catholic Church or the Uniate Church. These proceedings naturally cause keen anxiety within Orthodox Christendom in Poland.

To what lengths the closing of churches has gone quite recently is evident from the short statement given below, which does not, however, include all cases. On April 2 last, the churches of Mogilnitza and Serobrischtje (in the Holmsk district) were closed; on April 26, the churches of Gussino, Swersche, Depultytschi, Leschtany, Rostoki, Beriosno, Tschebniew (all in the Holmsk district); on April 20 the church of Wereschtizy (Tomaschow district), which had stood for two hundred years; on April 15 the Orthodox prayer house in Schewno and the chapel in Junew (Tomaschow district); on April 27 the churches of Badkow, Nowoselski, Witkow, Schabsh and Chorywanizy; and in the Belgoraisk district, the prayer houses of Bischtscha, Lipino, Kniaschipol, Chmcek, Sameka, Obscha. The parishes are obliged to hold their services in the open air. By order of the authorities two churches in Tyschowzy were closed and partially demolished on June 18, and the churches in Goluboje and Sagorzy (Grubeschow district) on June 20. During the following days the churches in Pankow, Jurow, Kljatwa, Mukulischi, Kapylowo (all in the Grubeschow district), were closed. Further closings are expected in the villages of Tarnawatka, Terebino and Malkowo. It is stated that in any event these churches would have to be pulled down, so that the population "may no longer be reminded of Soviet Russia" by looking at them. The Orthodox cemeteries and the churches which have not yet been pulled down are to be reconsecrated by Catholic priests. In the village of Scherniki, three Catholic priests wanted to erect on the spot where some days previously the Orthodox church had been burnt down, a Catholic cross. In order to prevent this, the Orthodox parishioners assembled with their priest Chomenki from 8 o'clock in the morning till seven in the evening, on the site of the burning and put up a cross of their own, over which a strong watch was kept all night. The priest who ordered this step to be taken was arrested, together with sixty of his parishioners, on a charge of having prevented the erection of a cross by the Catholic clergy. Similar incidents are occurring in many places all over the country. For example, on June 18, at 10 o'clock at night, the house of the Orthodox priest in the village of Nowoselski, was set fire to by unknown persons. As the priest was trying to escape from the burning house shots were fired in his direction. An investigation was opened the next day, but led to no result.

According to the latest news derived from the same source, Orthodox services held outside church buildings are forbidden, (even if the buildings have been closed). Those who break this law are liable to fines up to 50 zloti per head "for having taken part in illegal assemblies", (for example in the district of Belgoraisk). Perquisitions have been made and the church registers confiscated. In the district of Belsky, Orthodox services have been forbidden and the priests have been asked to leave their parishes (in the villages of Kievets, Sagorof, Boubel).

Priests who are deprived of their parishes have received orders forbidding them to baptise, marry or bury their ex-parishioners.

On the occasion of the recent visit to Poland of the Roumanian Prime Minister and Patriarch of the Orthodox Church of Roumania, Miron Cristea, the Orthodox Metropolitan of Warsaw, Dionysius, said, in his address of welcome: "The close alliance between the Orthodox Roumanians and the Catholics of the Poland, and also your visit to Warsaw, are proof of the fact that nations belonging to different Christian confessions can come together. They are also proof of the fact that the different Christian confessions can not only live peaceably together, but can also in common lead the nations towards high, noble aims... Secularisation and the weakening of the spiritual force of the Christian Church only do harm to nation and state."  
I.C.P.I.S. Geneva.

CHOSEN

Mutual cooperation in church activities.

A gathering of around sixty prominent Korean and Japanese Christians met together at the Japanese Seoul Y.M.C.A. on the evening of April 26th. This kind of meeting for friendly association has been held for many years. In this meeting, however, a definite suggestion was expressed that a regular meeting for mutual cooperation in church activities should be formed. Mr. Nakamura, head of one section of the police of Kyungki Province made an address and urged on the gathering the necessity of absolute loyalty on the part of Christians in war-time. A joint committee of ten members, five each of Koreans and Japanese, was nominated to make preparations for organising association.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICA

Realistic Peace Programme  
characteristic of Church.

Declaring that "nothing is more characteristic of the churches today than their concern for world peace", Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, pointed out in a nationally broadcast radio address, "that the contemporary church has been approaching the peace problem from a realistic point of view, whereas in the past it has been 'rather sentimental and romantic'.... Churchmen, he said, are no longer content simply to portray the ideal of peace and sinfulness of war. They are beginning to study the causes of international conflict and as they do so they discover that the roots lie deep in the economic soil". He declared that three things at least are necessary to deal in an adequate way with economic aspects of world peace and in these things the church has an important role to play. The requisites named by Dr. Cavert are:

1. A high degree of popular technical knowledge and skill thus allowing a proper appreciation of the efforts of diplomats in the negotiations of trade agreements.
2. A spirit of cooperation throughout the world, a thing which is manifested in the oecumenical movement in the church.
3. A willingness to sacrifice some of the national advantages for the sake of the larger advantages of the world.

I.C.P.I.S. Geneva.



No. 33 - 34

Information Series

July 1938

The Anglicans and the Eastern Orthodox meet together

(From a correspondent)

"The Vision of Unity": such was the subject for discussion at the annual conference of the Fellowship of S.Alban and S.Sergius, held at High Leigh from July 4-7; some hundred and fifty people, mostly belonging to the Anglican and Orthodox Churches, but including also representatives from the Presbyterian Church and the Lutheran Churches of Europe, met to think about the great Catholic Church of the future when Christians will all be one. The conference was honoured by the presence of his Grace, the Archbishop and Metropolitan Eulogius from Paris and numerous distinguished theologians of the Anglican and Orthodox Churches. The most striking thing about the conference was the youth of those present and the freshness of ideas displayed in the papers and discussions. The unity which the members of the conference were seeking is an organic unity, one which can only come as a result of praying together, worshipping together, thinking together, learning to understand one another's point of view and one another's difficulties, working together for the conquest of modern paganism.

Each day the conference began with a celebration of the Eucharist, according either to the Anglican or the Orthodox rite. During the Orthodox Eucharist the members of the Anglican Church made a spiritual communion; for the Fellowship believes that full intercommunion in sacris can only come at the end when the goal of full unity has been reached.

The lectures were devoted mostly to Orthodox and Anglican impressions of the Oxford and Edinburgh Conferences of 1937 and looked forward to the Lambeth conference of 1940. The conference listened entranced to Fr.Parker appealing for a return to real Christian thought based on the Early Fathers and the great scholastics, to Fr.Bulgakoff speaking on the holiness of the Church, to Fr.Michael Ramsay vividly describing the inner schism which rends the soul of the Church of Christ; of how in the Church of the future worship, thought and life must be blended into one.

As one looks back on the conference the mind is filled with a great hope; not only for the future of the oecumenical movement, but of Christianity as a whole. For it is these small bands of Christians, thinking, worshipping together, who hold in their hands the future of Europe and the World; the Vision of Unity is also a Vision of Conquest and Victory.

I.C.P.I.S. Geneva.

GREAT BRITAINAnglican Bishops and Aerial Bombardment

Fifteen leaders of the Anglican Church have signed a manifesto condemning aerial bombardment and wars of aggression, and calling for a return to law and morality in international affairs. The signatories are: the Archbishop of York, the Bishops of Bath and Wells, Bristol, Carlisle, Chelmsford, Derby, Dover, Lichfield, St.Asaph, Southwark and Southwell, the Deans of Chichester and Exeter, the Vicar General of Wakefield and the Rector of Birmingham.

I.C.P.I.S.Geneva.

GERMANYThe "Confessional Sunday" of the Roman Catholic Youth of Germany.

Die Kirchenzeitung des Erzbistums Köln (No. 26, of June 26, 1938), announces that the Confessional Sunday for catholic youth, celebrated on Trinity Sunday, met with great support and interest, surpassing all expectation, especially in the large cities of the archdiocese. In the episcopal city of Cologne, the confessional hour was spent with particular devotion.

A speaker from the younger generation gave an address on the meaning and significance of the day: it represented an attitude and a confession of faith which they longed for in these times of the deepest agitation. Before all things, the challenge was to youth. Youth had the most difficult position. If it was not easy for young people, even in peaceful times, to win a firm line for their lives, it was certainly not so in an hour which was bringing into question the whole experience of the Christian past. Their standpoint was clear. They confessed their allegiance again today to Christ, to the personality who belonged to all the centuries, and to the Father of Jesus Christ, because He was also their Father. They confessed their allegiance to the Church, which Jesus had established on earth to carry out his will.

The confessional hour took the same course for the whole Reich. But nowhere else was it possible to bring together in one place such crowds as in the German Cathedral on the Rhine. The 14,500 service leaflets provided for the Cathedral were nothing like enough to meet the needs of all those present. Right out on the steps of the West Front of the Cathedral young people stood and took part in the singing and prayers. The building up of this devotional hour, uniting, as has been said, the whole of the Roman Catholic Youth of Germany, was strongly impressive and an inspiring experience for youth.

I.C.P.I.S. Geneva.

Bring your Bible with you.

In many parishes the custom exists of bringing a Bible as well as a hymn book to the services. The congregation look up the text and read it in the Bible. A Nuremberg parish magazine recommends to its readers the adoption of this custom, pointing out that the sermon can be followed more profitably if one has the text on which it is based open before one. "Take your Bible with you to the service. A sermon is an interpretation of the Word of God. For that reason it continually refers to the interpretative author. It would be good if those hearing a sermon had the text open before them; in that way they could from time to time look at the passage in question for themselves and better follow its interpretation by the preacher. It is in that way also easier to note and retain the principal thoughts of the preacher."

I.C.P.I.S. Geneva.

JAPANThe Gendarmerie addresses a questionnaire to Christian pastors.

The Christian movement in Japan has recently undergone a severe time of testing. The commander of the gendarmerie addressed the leading Christian pastors and heads of schools with a questionnaire. It consisted of 13 direct questions as to the Christian's idea of God, of the Japanese pantheon, of the emperor and of the imperial ancestors, as to the authority of the Bible in relation to the imperial rescripts, as to ancestor worship and attendance at national shrines, the authority of conscience, freedom of belief, relation of Christianity to the "Japan spirit", and other such matters as lie at the very centre of the problem of adjustment of Japanese Christianity to the state.

After careful group thinking, in the various denominations, separate replies were formulated. They were, without exception, frank and uncompromising in the Christian conviction, but also affirmative and constructive in their loyalty and their interpretation of citizenship.



In a terribly complex situation, with almost irresistible currents pressing the religious sanctions of the national life to the limit, the only hope of maintaining a place to stand for the Christian Church is in just such clear thinking and firm convictions as its leaders have displayed in this recent crisis.

I.C.P.I.S. Geneva.

JAPAN

A Gathering of Christian Social Workers.

In order to enable the Christian Church to make its own unique contribution in the field of social betterment, the National Christian Council's Commission on Social Welfare convened a three day Conference for Christian Social Workers. This conference met at the Aoyama Gakuin, Tokyo, June 1-3, and centred its study and discussions around the theme "The Problem of Social Betterment, present and future". 150 delegates came from every section of the Empire, including many pastors, indicating the vital interest which the Japanese Church has in this phase of the nation's life.

It is no exaggeration to say that Christians pioneered in the field of social welfare work in Japan. Most of the early welfare projects were launched by Christians. Now of the 4000 welfare institutions conducted under private and religious auspices approximately 275 are run by Christians or by Christian organisations.

Some of the things which received heavy emphasis both in the addresses and in the discussions were:

1. Christianity must more and more aggressively gear into every phase of the nation's life and as a spiritual dynamic fulfill its social mission.
2. Redemptive love incarnated in Christian life and service alone can furnish the motive and dynamic necessary for genuine social betterment.
3. The Christian Church and Christian institutions in Japan while still remaining genuinely Christian need to shed their Western garments and colouring and become more truly part and parcel of the indigenous life of the nation.
4. The approach to China should be made through a passion and a purpose to render a truly Christian service to her people.
5. Rural reconstruction must wait for the coming of trained leaders. The most significant contribution the Christian Church can make toward the betterment of rural life is to train Christian leaders. The long planned Christian Rural Life Institute has been launched at Dr. T. Kagawa's Musashino Rural Settlement for just such a time and task as this.
6. The complicated conditions of urban life increasingly call for co-operative relations between Christian Churches and with the constructive forces in the communities to which they strive to minister.
7. The success of the co-operatives movement also waits for men and women who will give them unselfish Christian leadership.

I.C.P.I.S. Geneva.

Christian Deputation to China.

The past month has witnessed an unusually large number of Japanese Christians making special visits to China. In order to prepare the way for the Far Eastern Evangelistic Society to extend its evangelistic work into North China, a number of pastors, among them Dean T. Yamamoto of Waseda University, Hon. T. Matsuyama, Mr. S. Saito, General Secretary of the National Committee of the Y.M.C.A., visited North China and conferred with Chinese Christian leaders and missionaries in that area.

I.C.P.I.S. Geneva.

CHINA (From a correspondent)

Last Sunday, we were thinking about what happened to John Wesley two hundred years ago, on May 24, 1738. On Tuesday there was a very happy celebration at the Moore Memorial Church, when Dr. Handel Lee and Dr. Li Tien Lu gave addresses. We also had an English-speaking celebration at the Holy Trinity Cathedral, when Anglicans, Congregationalists and others joined with those of us who are Methodists in thanking God for what He did for Wesley and what He can do for all of us. All through the week I've had some of those glorious hymns and tunes running in my head and I think I must have caused some astonishment as I walked down the Nanking Road to catch my bus, singing "O for a thousand tongues to sing", or "O for a heart to praise my God". But when your heart is singing for joy you can't help letting some of it out, and perhaps God means us in these days of bitter distress to capture more of that deep-down joy which the world can neither give nor take away, the joy that comes from the sheer love of God filling your soul. As we look forward now to Whitsunday or Pentecost let us think of that indwelling Spirit of Jesus, the Spirit of love and joy and peace, and resolve to let Him have His way with us, this week and all our days.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICACongregationalists Join World Council of Churches

A decision to join the World Council of Churches was made by the General Council of the Congregational and Christian Churches at their biennial convention.

Dr. Jones, president of the Federal Council of Churches of Christ, told the delegates that probably sixty per cent of American Protestants are ready to go forward "into new unifications, mergers and amalgamations" and that "scarcely a day passes but fresh fuel is added to the fires of unity". He declared that denominationalism is dying in America and that "the cause of Christian unity was never so powerful among the churches as at the present moment". Pointing out that it will not be possible "to mend the broken road to unity in a generation and that nobody expects the reunion of divided Christianity without obstacles, difficulties and set-backs", Dr. Jones warned that the problem of how to attach the denominational loyalty to the larger group and how to find a workable method of unification on a large scale "is the task to which Christian statesmanship must bring its best and most venturesome thinking".

The Evangelical and Reformed Church has expressed itself in the same sense. Expressing whole hearted and unreserved faith in the movement and recognising it as "the guiding hand of God in the history of the Church", the resolution declared that, "since the World Council is expected to include not only the Protestant, but also the Eastern Orthodox and Old Catholic bodies it will mean a more inclusive unity of a co-operative character than has existed since the division of the church into the Western and Eastern branches nearly a thousand years ago."

I.C.P.I.S. Geneva.

Congregationalists, reaffirming social action programme, to hold economic plebiscite.

Delegates to the General Council of the Congregational and Christian Churches reaffirmed the principle of church participation in social action through inquiry into social issues, development of lay thought on such questions and the formulation and execution of specific plans.

In adopting the report of its seminar on Social Action, the Council committed itself to the holding of an economic plebiscite in November among the 1,000,000 members of the denomination. This plebiscite will question church members as to whether the Federal government should be ultimately responsible for helping people get a job, whether there should be federal ownership of the means of the distribution of gas and



electricity, whether there should be further development of labour unions, whether a high tariff and economic independence is preferable to international co-operation and the basic general problem of whether the solution of economic problems in accordance with "the principles of God" lies within the framework of private ownership of means of production.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICA

A Third Hague Conference?

The Board of Trustees of the Church Peace Union adopted the following resolution at its Semi-Annual Meeting on May 25-26:

"In view of the chaotic conditions which exist throughout the world to-day, with the general breakdown of international morality, the staggering burden of increasing armaments, and the threat of war and revolution:

"We, the Trustees of the Church Peace Union, sincerely believe that the only way out is for all the nations to meet and confer on their essential problems and difficulties in a spirit of conciliation and willingness to co-operate, in framing measures for the elimination of the causes of conflict and lay anew the foundations of a more effective international community of nations.

"We, therefore, appeal to our Government to take advantage of the precedent created by the Hague Conferences and under the provisions voted at the Second Conference held in 1907 join with other member States in calling the Third Hague Conference to convene at an early date."

It was felt by the Board of Trustees that the Third Hague Conference which was to have been called in 1914, but which was postponed by the outbreak of the World War, would offer a convenient, timely and hopeful occasion for a general conference on eliminating causes of international conflict. A conference at The Hague would lack some of the handicaps of a conference at Geneva because of the post-War history of the League. Moreover, there would not be the same barriers to American participation in the Third Hague Conference that there would be to a conference convened by the League of Nations, since the United States attended the two previous Hague Conferences.

I.C.P.I.S. Geneva.

No. 35

Article Series

August 1938

The Church and the Economic Order.

by

Prof. John C. Bennett

The report of the Section of the Oxford Conference which dealt with the Church and the economic order charts a new course for the work and teaching of the Church in that area. It is a radical report in the sense that it shows up in drastic fashion the contradictions between the Christian faith and the institutions and assumptions of the existing economic order and the forms of self-deceptions by which comfortable Christians justify their exclusive privileges. But the report differs from the usual forms of Christian radicalism in recognizing the fact that on many technical and political questions Christians will necessarily differ and in declaring the independence of Christianity of all economic and political systems. Constrained by Christian love to seek justice in society the individual Christian and many Christian groups must experiment with the most promising economic and political programmes available but to identify Christianity with any of their programmes would be to level down the meaning of Christianity to a secular philosophy and it would deprive the next type of social order of the criticism which comes from a perspective which transcends it. The unchastened Christian collectivist will be disappointed in this report but many who almost despair of the Church because of its blindness to the existing evils of economic life and because of its lack of any strategy as a Church for dealing with them will be greatly heartened. There is no space to summarize the report but merely to call attention to several of the most important contributions which it makes to the thinking and life of the Churches.

1. The report leaves no possible doubt concerning the contradictions between the Christian understanding of life and some of the most pervasive characteristics of contemporary economic society. These contradictions are summarised under four heads: the enhancement of acquisitiveness which comes from the prevailing emphasis upon profit and from the idolatry of wealth which is a part of the spiritual atmosphere of our society; the vast inequalities of wealth and income which mean in practice real inequality of opportunity for persons, especially for children (this economic inequality is very seriously aggravated in some countries by racial discrimination); the irresponsible possession of economic power which creates economic tyrannies even in the countries which boast of political democracy; the frustration of the sense of Christian vocation in a situation in which it is difficult for Christians to feel that in the ways in which they must make their living they are doing the will of God. Notice that every one of these criticisms of the economic order has a specifically Christian basis. So far all Christians as Christians should be able to agree. The section of the conference which prepared this report and which after some eighteen hours of discussion did come to a common mind represented the most widely divergent political and economic views.



2. The report frankly admits that Christians who agree on the evils of the present order must be expected to differ on positive solutions. On any question which involves the weighing of technical evidence or which is a matter of precarious social prediction Christians will differ. The most important question which will divide them as it divided the members of the section is this: Can the present economic system be so changed that it will no longer give rise to evils greater than the evils which would probably come from another system? Other differences of opinion would have to do with the tempo of change and the political strategy for change. The frank recognition of these differences is a real gain. The Church would miss its function if any group within it were to seek to use the Church to dragoon others into the accepting on supposedly Christian grounds the results of technical and political judgements concerning which Christian teaching as such can give no light.

3. Christian teaching during the next decade in the face of this agreement about present evils and in the face of this disagreement about solutions should take at least three forms.

a. There should be the most vivid presentation of the ends, the principles, the standards by which this and any other economic system should be judged. The report summarises five rather familiar standards. To condense them further would make them seem the merest platitudes. But the report goes on to point out that the pursuit of any one of these ends brings us up against our institutions of property. Nothing in the report is more important than the paragraphs which call for a rethinking of all our assumptions concerning property and its rights. Several directions along which this rethinking should move are suggested. Perhaps the most important of these is the making clear to ourselves of the distinction between different forms of property and the varying degrees of moral justification for them. "The property which consists in personal possessions for use, such as the home, has behind it clearer moral justification than property in the means of production and in land which gives the owners power over other persons."

b. The second element in Christian teaching must be the presentation of the facts of the existing situation and in particular the revealing of the human consequences of existing forms of economic behaviour. This should be concrete and it should be related to local situations. Christians should be helped to see the extent to which these consequences of economic behaviour are the result of policies for which they are responsible. This can be done without imputing motives, by allowing facts to speak for themselves to the conscience.

c. The obstacles to economic justice in the human heart and especially in the hearts of people within the Church must be laid bare. Here it is most important for people to come to understand the extent to which they are controlled in their decisions and opinions by the economic interests of the social groups to which they belong, how far they rationalise those interests and deceive themselves into regarding them as the interests of the whole community. Emphasis is placed here upon the necessity for each branch of the Church or for each local Church to specialise upon the task of puncturing the particular illusions of the social class with which it had most contact.

If teaching of this kind became a part of life of every local Church, if it entered into the training of children, if it moulded the atmosphere of the Church in all of its worship and work, the Church would have a profound effect upon economic life. Christians would still differ in their technical and political judgments but they would learn to suspect themselves and their own tendencies to allow judgment to be controlled by interest. Out of this fuller understanding of themselves and their world in the light of the Christian perspective would come the moderating of the social conflict. Out of it would also come a Church spiritually strengthened by its honest concern for justice and by its greater detachment from the vested interests of society.



Towards a World Community

Extract from an article by Mr. Basil Mathews, Director of Publicity, World Meeting at Madras, 1938.

From every continent in the world, men and women of all the great races are converging this autumn upon India. In December they will meet there in the first world gathering ever held in which a majority of the delegates are Asiatic and African. Two dominating necessities call these four hundred and fifty leaders of the Christian community to give time and energy, as well as money, in order to meet together at Tambaram, near Madras, from December 12 - 29.

In the first place, never since the days of the Roman Empire has so fierce a storm of pagan forces broken upon the Christian community. Only by working out ways of carrying Christian convictions into practice co-operatively, can the Christian community serve the coming of the world-wide Kingdom of God. Only the fellowship of the universal Church waiting corporately upon God can nerve its individual members to stand firm at all cost, or as a body offer an effective resistance to the forces of paganism.

The second call to world conference springs from the fact that in our day for the first time in history the Christian community is actually rooted in the soil of every nation under heaven. This astonishing growth has come into being through the use that God has made of the world-wide missionary work from both sides of the Atlantic during the last hundred years. But those new Churches in Asia and Africa have to work out their own freedom and their interdependence with the missionary forces that have helped to bring them into being. At Madras the East and West, the North and South will meet to work toward a new growth of deeper co-operation and a new understanding of the essentials of a triumphantly healthy Church. The assembling of the leaders of the scattered, disunited Christian Churches from all round the world must greatly help toward realising their essential oneness, as they join in a living fellowship that faces concrete problems, and in prayer and sustained thinking plans fresh policies and programmes in the light of God's revealed Will.

Experience has already shown that meeting in this way does bring valuable practical results. The world organisation that is bringing this carefully chosen group of leaders together in India, and that has put years of preparation into assuring the fruitfulness of the Conference, is the International Missionary Council. This Council and the more than thirty national Christian and missionary bodies that create it owe their existence to processes set on foot by the Edinburgh World Conference of 1910.

This year, in a world that in the last decade has gone through revolutionary change which challenges Christianity at its very roots, the International Missionary Council, which has already done so much, especially since the Jerusalem Conference in 1928, calls the younger and older Churches unitedly to face that menace, to review the marvellous growth that God is giving them in many places, to try to go deeper into the meaning of the Faith, and to listen for what He may call them to be and to do.

These men and women from China and Japan, the Indies and Africa will ask themselves at Madras, What are the conditions of the growth of a Church that will become so full of life and so enduring that it can face buoyantly at once these new enemies and the new unheard-of opportunities? What quality of life and of witness can the Church achieve, and how?

The Madras fellowship will face afresh the Faith by which the Church lives, and ask what judgment that Word from the Eternal passes upon the ancient non-Christian religions and the modern paganism - the idolatries of blood, nation and class. To witness to that Word in such a world is, on the one hand, to spread supremely good news and, on the other, is to fling down challenges that inevitably provoke resistance



and counter-attack. So the Council meeting will overhaul the existing movements of evangelism, will seek illumination both in the marvellous advances in some areas and the heart-breaking sterility in others, and will try to shape and pursue more fruitful plans.

What, in the present turmoil and confusion, is the Church to do in relation to the world around it? Torn by the terrific tension these leaders at Madras will, on the one hand, seek in worship to withdraw into communion with God's infinite resources, and, on the other, with the light and the strength thus won, to give practical guidance in face of the social and economic evils that torture humanity and that especially frustrate the young. Supremely necessary to these ends is a more thorough and sacrificial practice of co-operation.

The last few years have seen such a growth of the consciousness of the universal Church as has never been seen on a world scale, nor even in the West since the Reformation. Organic union tarries. Without waiting for that, however, co-operative planning and action springing from common thought and prayer are a primary need. Only so can we begin to obey the Will of God and to serve His world-wide Kingdom.

If at Madras God does, as we must expect, give clear, decisive vision and a lead forward, these men and women will go back to interpret and mediate that guidance to Christians all over the planet. Books and periodicals will reinforce the speeches and personal word of these delegates in every land. So we may hope that these fresh insights will be carried into the ongoing life of the universal Church, to the glory of God and the redemption of a tormented world. I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### Divorce and marriage.

The press of all countries has been keenly interested in the question of divorce and marriage recently discussed within the Anglican Church. This vast problem would require handling in a more detailed manner than is possible within the limits of our information service. We can only give the gist of the debates of the Convocation of York, which show this problem in its fullness and reveal it as being one which is not confined to the Anglican Church alone, but one subject to as serious discussion with the Free Churches.

The two Houses of the Convocation of York assembled for the despatch of business in St. William's College, York. The report of a Committee of the Upper House on the resolutions of the four Houses of Convocation on the marriage question and the effect of the last Divorce Act was presented by the Bishop of Chester. The resolutions of the report reaffirm the Church's principle that marriage is indissoluble, save by death, and that re-marriage after divorce during the lifetime of a former partner is a departure from the true principle of marriage; that the Church should not allow the use of the marriage service in the case of anyone who had a partner living. In regard to discipline, the resolutions provide that the case of divorced and re-married persons who desire to receive Holy Communion should be referred to the Bishop of the diocese.

When the subject of marriage was considered by the Upper house the Bishop of Durham dissented from the resolution which encourages the clergy to give regular and careful instruction within their parishes, both publicly and privately, on the nature of holy matrimony. "The clergy, said Dr. Henson, in my deliberate judgment, are not, in very many ways, either by education, ability or experience, able to deal with the very difficult problems which marriage naturally raises. Most of the modern problems connected with marriage are far more medical and psychological than moral or theological in the narrow sense, and the trained physician is much better qualified than the parson to be in charge of this kind of duty." The House adopted the resolution.

Discussing the resolutions, the Lower House unanimously adopted the resolution affirming the indissolubility of marriage during the lifetime of either partner. It was also agreed that divorce and civil re-marriage during the lifetime of a partner involves a departure from the true principle. I.C.P.I.S. Geneva.



Preparations for the World Conference of Christian Youth

From August 2-6 there was held in Bièvres, near Paris, a meeting of sixty selected youth leaders from twenty-three countries to formulate further plans for the World Conference of Christian Youth being held in Amsterdam from July 24-August 2, 1939. The delegates represented the youth organisations of the Churches as well as national Christian youth movements not under direct Church auspices and a number of the leading world Christian youth movements, including the Y.M.C.A., the Y.W.C.A., the World's Student Christian Federation, the Oecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Provisional Committee of the proposed World Council of the Churches, the Youth Group of the Faith and Order Movement, and the Knights of Peace.

The Bièvres meeting confirmed the intention to build the Amsterdam Conference largely upon the results of the great world Christian gatherings of the years 1937 and 1938. But it agreed that Amsterdam should not attempt to pursue in the same form the processes of these conferences but rather that it should direct the thinking of Christian young people to the special implications for themselves of the issues and situations which the preceding conferences have illuminated.

Under this perspective the meeting adopted a programme with four basic emphases. The first is an effort to strengthen the delegates' sense of solidarity by setting positively before the Conference the essential content of the basic elements of the Christian faith as they relate to the concrete issues to be considered. The second is an effort to base the delegates' consideration of these common Christian truths in the intensive daily study relevant of Bible passages. The third is the intention to direct the discussion groups of the Conference not toward theoretical formulations or resolutions on the subjects considered but toward a consideration of the actual "next steps" which should be undertaken by Christian young people on the basis of the insights gained in the Conference. The fourth is an effort to place all of these elements of the programme in an embracing setting of prayerfully planned oecumenical worship in which the theme of the day and the aspirations of the delegates are brought together before God in integrated common prayer.

The subjects selected for the plenary addresses, subject to changes in formulation, are the following: "In the Beginning, God"; "Our different backgrounds and our common calling"; "Christ over all"; "The Christian in a world of conflict"; "Sonship and brotherhood"; "Our daily bread"; "The Christian community and the world of nations"; "The Christian, his Church and the Church Universal"; "The Christian as Missionary"; and "I have overcome the world". The subjects of the discussion groups are to be: "The young Christian in a world of nations"; "The young Christian in the economic order"; "The young Christian in the nation and the state"; "The young Christian and Race"; "Christian marriage and family life"; and "The Church and its world-mission". There may also be a group on Education. Each of the discussion subjects will be divided into groups of thirty members each meeting six afternoons for two hours on the one subject throughout the six sessions.

Preparations are now going forward for the early distribution of special study outlines on the subjects of discussion, and other literature will likewise be produced in the coming months. The entire enterprise has enlisted a remarkable degree of interest on the part of young



people in many countries. It is the point of present major concentration in all oecumenical youth work, bringing together in common effort many groups which previously have had little relation to one another. If the Amsterdam Conference fulfills its present promise, it will be a source of blessing and strength to Christian young people throughout the world.

I.C.P.I.S. Geneva

### Liberal Christianity and the Proposed World Council of Churches

"The Conference, held at Bontveld in Holland from July 18-23, 1938, under the auspices of the International Association for Liberal Christianity and Religious Freedom, and including representatives from twelve countries, rejoices at the progress made towards the formation of a World Council of Churches, but at the same time regrets that the basis and condition of membership put forward ("a fellowship of churches which accept our Lord Jesus Christ as God and Saviour") are of such a character that they must of necessity fail to include "all who profess and call themselves Christians", and who are working for the Kingdom of God in the name of Christ."

"This Conference expresses the earnest hope that the basis may be given serious reconsideration and made more comprehensive, so as to include within the World Council itself, and not merely as co-operators in the work of its commissions, the churches which cannot accept the basis as at present proposed."

We give this resolution without comment, only adding to it the following sentences regarding the activity of the proposed World Council of Churches: (see I.C.P.I.S. No. 25)

"Among the principle purposes of the Council will be that of carrying on the work of these two organisations (Universal Christian Council for Life and Work and the World Conference on Faith and Order), which are to be combined in the World Council. It will also facilitate common action by the Churches, promote co-operation in study and call world or regional conferences on specific subjects for the Churches and will act for them on matters specifically committed to it by them. It will offer counsel and provide opportunity for united action in matters of common interest."

I.C.P.I.S. Geneva.

### International Congress of the Fellowship of Reconciliation.

The international congress of the Fellowship of Reconciliation was held at Lunteren (Holland), from July 28 to August 3, 1938. The general subject of the conference, which was attended by 206 delegates from 18 countries, was: "Christian Reconstruction in the world of today".

The primary aim of the conference was informational. It did, however, pass several resolutions: one envisages intervention and assistance for German and Austrian non-Aryans; another requests the World Alliance for International Friendship through the Churches to make representations to several governments in order to obtain the establishment of civil service for conscientious objectors in countries where this has not already been done; a third is directed towards world wide observation of a moment of prayer at 11 a.m. on November 11 in each year.

On September 1, 1938, the international office with Mr. Percy Bartlett as administrative secretary, will be moved to London. There will be two travelling secretaries: Mr. Henri Roser, who will divide his time between France and the rest of Europe, and Miss Muriel Lester, who will travel throughout the world.

I.C.P.I.S. Geneva.

### A New Dogma of the Roman Catholic Church?

Everything looks as though Roman Catholic Christendom is on the eve of an important event. This is the proclamation of the dogma of the Assumption (Ascension) of the Virgin Mary. The Press Service of the standing International Commission of Catholic Editors (Breda, Holland), remarks on this subject: "The dogmatic definition of the

reception of the Virgin and Mother Mary into Heaven, body and soul, complete and flawless, after her transition from life to death, is at present being besought with renewed zeal by the whole Catholic world. The first voice to be raised in this request was the monthly magazine Le Donne Italiane (bestknown as the champion of dignified fashions for women) which sent out an enthusiastic call to all the priests and bishops of Italy and also to the foreign archbishops. Up till the present, positive answers have been received from more than seventy princes of the Church. Most of the Orders and Congregations declared their desire to give their support in the matter. This proposal has thus already overtly received that general consent of faith from believers which the Church in her great wisdom is wont always to await before raising her voice in such a matter. It is also to be assumed that the moment appears not untimely in the highest circles at the Vatican which will have to concern themselves with it, since the Holy Father himself has had the following telegram sent to the Bishop of Verona: 'His Holiness congratulates the periodical Le Donne Italiane on the publicity it has undertaken, implores the support of the Heavenly Mother for it, and sends his Apostolic Blessing for it'." I.C.P.I.S. Geneva.

#### The Anglican Church and the Churches of Estonia and Latvia.

The conference with representatives of the Anglican Church which began in Riga\* was continued in Tallinn from the 22nd to the 24th. of June. Both the Estonian and Latvian Churches are endeavouring to come into closer relationships with the Anglican Church. \*see No. 32

After the conference had informed itself concerning the attitude of the Anglican Church to the Creed, the significance it attaches to the Word and Sacraments, its relationship to the State, to the Roman Catholic Church, and to the Free Churches, and with particular thoroughness concerning the significance attached to the holy ministry in the Anglican Church, it concluded that unity exists in all essential doctrines between the Anglican Church and both the Baltic Churches. This unity is to continue even although each of the three churches introduces no alteration in its teaching, liturgy and sacramental usage, - so long as each of them holds fast to the fundamental Christian doctrines. A statement of this conclusion was drawn up and signed by all the members of the conference. The conference also expressed the wish that in the future the bishops of the other churches should be invited to the consecration of a bishop. Further, inter-communion should be permitted, and baptisms and marriages be made possible in any of the three churches. These facilities will in practice come under consideration only for church members staying abroad who find it impossible to secure the services of a minister of their own church.

This approach to the Anglican Church is to be understood and cordially welcomed as part of the church work for friendship which since the Stockholm Conference in 1925 has continually been bringing together the representatives of the different churches.

I.C.P.I.S. Geneva.

#### POLAND

#### The Situation of the Orthodox Church.

The number of Orthodox Churches destroyed recently (see I.C.P.I.S. No. 32) is 108 in the province of Holm, according to information published by the Orthodox weekly paper Slovo at Warsaw on July 24, 1938. This figure was based upon an enquiry which finished on July 18th. In the province of Lyublin alone 60 churches have been rased or burnt.

On July 16, a conference of the Orthodox bishops in Poland took place in Warsaw, and paid special attention to these events. The higher clergy has declared itself at one with the Metropolitan, and has published a Call to the faithful for three days of prayer and fasting throughout the whole country as a testimony to their sorrow at the destruction of more than a hundred Orthodox churches. A memorandum has been addressed to the Government, to the President of the Republic and to Marshal Smigly-Rydz.

I.C.P.I.S. Geneva.



UNITED STATES OF AMERICA'Go-to-Church' page in Newspapers.

A "Go-To-Church" page, designed to stimulate church attendance and interest in religion in local communities is being sponsored nationally by the National Conference of Jews and Christians in co-operation with Religious News Service, which supplies all copy for the page.

The "Go-To-Church" page, which is intended to appear in newspapers on Saturday, is written to appeal to Protestants, Catholics and Jews. The page is headed with the injunction, "Attend your Church. Religion is the foundation of Civilisation". Below this is a quotation from some outstanding personality on the subject of religion and a brief message, which changes from week to week, stressing the importance of religion and regular attendance at church.

I.C.P.I.S. Geneva.

Says Women will turn to Secular Movements if not given more Recognition by Church.

Declaring that women have fewer opportunities for leadership in the church than in any other field, Dr. Georgia Harkness, professor of philosophy at Mount Holyoke College and a noted religious author and lecturer in America, told delegates to the annual Leadership School at the Methodist Assembly at Lake Junaluska that women must find greater recognition and opportunity in the church or they will turn to secular organisations which do not discriminate against them.

"The fact that women frequently put their energies into channels which lie outside the church", she said, "is often deplored by men who have the interests of the church at heart. The basic reason for this situation lies in the fact that these other agencies offer women an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the church. Until the men of the church recognise this fact, to deplore the defection of women will largely be wasted breath."

Although the church has been primarily responsible for the emancipation of women in other fields, it is a paradox that in the church itself women are not accorded the parity they find in secular institutions, she stated. She referred to the church as "the last stronghold of male dominance."

I.C.P.I.S. Geneva.

AUSTRALIAUnited Indegenous Church in the Pacific

The establishment of a united indegenous church in the Pacific was strongly supported by delegates to the Federal Conference of the National Missionary Council of Australia.

After a discussion of the possibility of bringing together the Protestant missions in the area, the Conference agreed to a motion expressing satisfaction with the proposal to find a basis for inter-communication between the various branches of the church. The Rev. J.W. Burton, general secretary of the Methodist Missionary Society, said that after years of missionary work in the islands a united church had been envisaged to take over the evangelising of the natives. The seeming barriers between the Protestant churches were not spiritual, he said, and should be removed in the interest of the work in the mission field.

I.C.P.I.S. Geneva.

Christian view towards war.

At the Methodist General Conference of Australasia two pronouncements on the Christian view towards war were enunciated by the conference. The first declare that war was contrary to the teaching and purpose of Jesus Christ; that it was a crime against humanity, and therefore should be repudiated as a method of settling international disputes. In the event of the nation becoming involved in a war, it was recognised that some would feel it their duty to fight and others, by virtue of conviction, would feel unable to bear arms. The conference pronounced that it would recognise the sincerity of both decisions.

I.C.P.I.S. Geneva.

The Oecumenical Seminar

The Oecumenical Seminar, which has now been held for the fourth time in Geneva, under the leadership of Professor Adolf Keller, had this year 67 registered participants from 16 countries. The lecturers were leading theologians from different countries. Germany was not represented this time. Seldom has the distinction between general piety, ecclesiastical tradition and custom on the one hand, and clear and fundamental theological thinking on the other, become so clear as at this seminar. The controversies of the present-day theological world were reflected in the different churches and theologies represented at the seminar. Light was also shed on the most important theological problems of the present day, upon the answer given to which depends the regeneration of the Church. Thus the problem of natural theology stood out in sharp relief both from the side of Anglicanism and from that of Protestant theology; thus the contrast between the Church as an institution and the Church as a community proclaiming the Gospel became clear; thus, too, the difference between an objective, historical, critical view of Scripture and a personal responsibility for proclaiming and hearing the Word was clearly worked out. Besides all this, the seminar afforded its members the privilege of coming into personal touch with the life and thought of other churches. Australia, Russia and America were represented as well as the churches of Great Britain and the Continent, event though in smaller numbers.

Consideration is being given to the suggestion that besides the Mother Seminar in Geneva regional seminars should be held in Holland, Hungary, or other European countries. I.C.P.I.S. Geneva.

UNITED STATES OF AMERICAUnited Lutheran Church sets up  
Social Mission Board.

A new Board of Social Missions, which will coordinate all social activities of the Church, was created by the Executive Board of the United Lutheran Church.

The new board will embrace three departments concerning inner missions, moral and social welfare, and evangelisation. The Rev. Dr. Frederick H. Knubel, president of the Church, said that this "step toward further integration will permit clarification of the Church's attitude toward social and economic problems."

The board also urged that "altar and pulpit fellowship" be extended to other Lutheran groups in America. The committee on church relationships was commended for its activity and was instructed to proceed with negotiations with other communions.

A statement, "The Word of God and the Scriptures", the first such declaration ever to be prepared by a Lutheran body in America, will be issued in an effort "to bring before the Christian public the guiding principles by which a Christian may know what he can truly believe." This document will also serve as a guide in determining future relationships with other branches of the Christian Church.

The board also approved a recommendation "to participate in the newly-created World Council of Churches." I.C.P.I.S. Geneva.



No. 38-39

Article Series

September 1938

Conference of the Oecumenical Youth Commission

The camping and conference site Sjöstrand, recently acquired by the Christian youth organisations of Norway, situated on the Oslo Fjord an hour's bus ride south-west of the capital, provided an ideal spot for the annual leaders' conference of the Youth Commission of the World Alliance for International Friendship through the Churches and the Provisional Committee of the Proposed World Council of the Churches.

Held from August 30th to September 4th, this year's conference was organised in close co-operation with the meeting of the International Council of the World Alliance held the preceding week in the near-by town of Larvik. Of the seventy Sjöstrand delegates, from twenty-four countries, a third had been present at Larvik. Likewise the Conference programme, on the theme "Oecumenism and Youth in Faith and in Action", was closely related to the subjects of the World Alliance meeting.

Understanding among the Churches, and through the Churches understanding between the peoples, was the dominant concern in the hearts of the delegates. Coming from most of the countries of Europe and from China, India, Australia, West Africa, Canada and the United States, the members of the Conference were fully aware of their differences and of the tensions of the present-day world. The delegates were free, straightforward and sincere in expressing their views, but beneath their divisions they became more aware of their basic agreement and solidarity in their common faith as the conference progressed. As one delegate writes, "we did not find a solution to our problems, we lived the solution." The spirit of fellowship which marked the meetings found its most memorable expression in an open communion service under the rite of the Norwegian Church, which was administered at the special dispensation of the Bishop of Oslo on the closing day of conference.

Of importance was the unanimous decision of the Youth Commission which met during the conference, to recommend to both its parent organisations that they should continue the youth work as a joint responsibility. As both the World Alliance and the Provisional Committee of the Proposed World Council have already made provision to maintain the youth work as a joint enterprise at least through the year 1939, it is now assured that this will be one area of definite collaboration in the period of transition in the relationship among the different oecumenical bodies.

Both at Sjöstrand and in the total work of the Youth Commission the point of chief emphasis in the co-operation among the various movements has become the World Conference of Christian Youth to be held in Amsterdam next summer. This enterprise is gathering remarkable momentum in all parts of the world. Many movements which previously have had little contact with one another are finding in the preparations for this gathering a common meeting ground. At Sjöstrand the farewell of most of the delegates was "Au revoir at Amsterdam"! I.C.P.I.S. Geneva.

The Meeting of the Continuation Committee of Faith and Order  
August 28-Sept.1, 1938

In renewing the Continuation Committee of the Faith and Order Movement, the World Conference of Edinburgh entrusted it with the task of following closely the discussions going on between the various branches of the oecumenical movement, and of pronouncing its views on the next stage in the plan for a World Council of Churches. The Edinburgh Conference expressed the wish that this Committee should become an integral

part of the General Assembly of the Council, in order to represent on it the principles and the programme of Faith and Order. It already foresaw that the first specific task of this Committee would be to give clear and fundamental attention to the essential problem of the Church, by means of a theological commission of the same kind as those which had preceded it and whose remarkable work had made possible a great step forward along the sacred road of Christian unity.

It was to reply to these decisions and these wishes that the Continuation Committee of the Lausanne-Edinburgh Movement met at Clarens from August 28 till September 1. The Clarens conference was presided over by the Archbishop of York, president of the Movement and also of the Central Provisional Committee, with a charm and humour to which President Marc Boegner, chairman of the Central Administrative Committee, and of the Continental Section, paid, at the end of the meeting, a fine and eloquent tribute. Pasteur Merle d'Aubigné, venerated pioneer, and Metropolitan Germanos, the permanent oecumenical representative of the Orthodox Church were present.

Canon Hodgson who, since Edinburgh, has become a professor at Oxford, directed once more the secretarial side of the conference which, year after year, carries out so unassumingly an immense and decisive activity. The manner in which, in spite of his new and absorbing functions, Canon Hodgson has been able to continue the task to which he had devoted himself, received the unanimous appreciation of the conference. It was he who presented, at the first business session, the report on the work constituting the programme of the conference. Two essential problems stood out from it as the main themes for discussion: 1) the problem of the World Council of Churches and its Relation to the Lausanne-Edinburgh Movement; 2) the problem of specific work of Faith and Order within the framework of the future Council, and of the organisation, forthwith, of that work.

An important event had taken place between Edinburgh and Clarens, the Utrecht Conference of May 1938. Assembled under the auspices of the two movements, Stockholm-Oxford and Lausanne-Edinburgh, its task was not only to bring to a focal point the discussions undertaken and carried out with a view to oecumenical coordination and unity, but also to draw up a draft constitution of the proposed World Council of Churches. This important scheme, the general purpose of which was to provide the framework and solid foundations for an oecumenical movement which would be really universal, coherent and strong, was welcomed, on the whole, with satisfaction and gratitude. For the Clarens Committee it was a matter of defining as exactly as possible its future rôle within this framework and on this basis. The same apprehensions in the face of inevitable change as had been voiced at Edinburgh, found expression again from the same quarter, and were allayed in the same way. It is fully understood that the Faith and Order Movement is pursuing its specific task, for which it was called into being, on the ground and according to the principles which it had chosen, and to which it intends to remain faithful; but it was also fully recognised that no obstacle must impair the progress of the Life and Work Movement, which also has a vocation which it is called upon to fulfil. The words of the Apostle: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" expressed the unanimous feeling of the conference which, sure of its own ground, listened patiently to the scruples of individuals and sought to satisfy them, so far as was possible without endangering established principles. And when President Boegner put forward the firm and opportune proposal that the conference should declare its fidelity to earlier decisions and its approval of holding discussions between its own delegates and those of Life and Work, it did so unanimously but for two voices.

The conference set out to determine without further delay the main lines of the study programme to be pursued under the auspices of Faith and Order. In accordance with the wishes expressed at Edinburgh, it was decided that the main theme of the Church should at once be put on the programme, and a theological commission constituted under the chairman-



ship of Dr. Flew, in whom the Bishop of Gloucester, who had designated him his successor, will find his work worthily carried on. Dr. Flew, who is one of the outstanding personalities in English Methodism, has won a reputation in theology through his sound and thorough studies of the Church; he is at the same time one of the pioneers of the oecumenical movement who are most readily listened to. All possible latitude has been given him to organise his committee, in agreement with the American Section, between now and next year. A new conference will then be held at Clarens, at about the same time, and will express its views on his proposals. The conference will also be called upon to take a decision on the scheme recommended by President Boegner, that a special commission shall devote its attention to the study of liturgical questions. The delicate problem of inter-communion will come up once more and will receive direct attention. The programme of the next Clarens conference is being announced forthwith, in view of the great interest which it must arouse.

The conference took place in the atmosphere of oecumenical prayer, renewed each morning in the form of a simple and moving service, faithfully attended by the sixty delegates. The conference closed on Thursday evening, September 1, but its work was prolonged into the next day by a session of the Central Administrative Committee of the proposed World Council, under the chairmanship of President Marc Boegner; on the same day, and in line with the study programme, an informal group composed of the secretaries and a few collaborators in the study work of the various branches of the oecumenical movement, met to consider what could usefully be done to plan a reasonable division of the work, avoiding duplication, and ensuring, in brotherly cooperation and judicious coordination, the maximum results.

I.C.P.I.S. Geneva.

( Article written by Professor H. Clavier, of Montpellier, France).

#### Impressions of the XIV Old Catholic Congress

The 14th international Old Catholic Congress, which took place in Zürich from August 25 to 29 showed in a specially impressive manner the oecumenical attitude of this community of Old Catholic Churches. In addition to numerous representatives of the Old Catholic Church from Switzerland, from Germany, including Austria, from the Netherlands, Poland, Czechoslovakia and North America, delegates were also present from the Anglican Church of Great Britain and the Episcopal Church of North America, with both of which the Old Catholic Church is in inter-communion. The Bishop of Southwark came in person bringing the greetings of the Archbishop of Canterbury; and Archbishop Germanos, as the representative of the Oecumenical Patriarch, saluted the conference in the name of the Orthodox Churches, whose representatives from Yugoslavia and Roumania, the Russian Orthodox Churches and Czechoslovakia also took part in person, as did representatives of the Lutheran and Reformed Churches.

The oecumenical character of this congress was reflected, however, not only in the really personal contact achieved by these representatives of various churches, but especially in the actual programme, with the distinguished addresses which it contained. The discussion on Church, Holy Scripture and Tradition, at the theological study meeting which took place at the beginning, and the main addresses on the revival of old Christian piety and on the service of the Church to the world, formed an introduction to an oecumenical exchange of thought on the very theme towards which the whole coming oecumenical discussion needs to be directed. In the theological study discussion, decisive viewpoints were worked out on the question of the common, ultimate authority of the Church and of the ultimate criteria of Christian thought and action. In the main sessions, deep thought was given, in really oecumenical freedom, to the new wealth of liturgical and sacramental life, in particular to the spreading and deepening of Bible study in wide spheres of Roman Catholic and Protestant life, in order to learn from them and from the various types of the rich liturgical life of the different Old Catholic Churches. The contribution of the study of the service of the Church to the world

gave concrete and impressive expression to the experiences of the Old Catholic Churches in their work on the right relationship of Church and people, and to their views on the possibilities and limitations of oecumenical cooperation. A specially valuable share was thus taken in the discussion of the question of the meaning and justification of the oecumenical movement.

But all these discussions found their climax in the celebration of the services in which, morning and evening, the members of the congress joined with the great, living Old Catholic community of Zürich. In the addresses and sermons, in the hymns and wonderful congregational liturgy in which the whole parish in its different groups took part, and in the celebration of the Holy Communion, the strength and unity of the fellowship of Christian believers found its deepest expression and was somehow inspired with the oecumenical spirit, which made visible something of the oecumenical reality of the Church of Christ. I.C.P.I.S. Geneva.

#### The European Central Office for Inter-Church Aid.

This organisation for church relief, which was founded at the Bethesda Conference, as it is called, of official representatives of the Churches held in Copenhagen in 1922, held its annual meeting at the end of August in Basle, under the chairmanship of Professor Choisy of Geneva. The International Committee consists of official representatives of all church federations and of assisting churches. The General Secretary, Professor Keller, gave a survey of the situation of the European Evangelical Churches, which is characterised by three distinguishing features: the Church of Christ is poor; the Church is oppressed; the Church is becoming once more the little flock. These elements are drawing the Church nearer once more to the Church of Primitive Christianity. The income of the Central Office, which used to amount to about a million Swiss Francs, has dropped this year to about half a million, a decrease which is due to the general economic crisis, and to the debts of the Churches. The Central Office helps first of all the distressed Evangelical Churches of the Continent, but it has also come to the assistance in this last year of other churches as well. It gave, for example, 500.000 francs for the Christians in Russia during the recent famine, and also for Orthodox Christians. It collected some 450.000 francs for China and provides annually about 200.000 francs for Armenian Christians and further help for Nestorian Christians. The conference of Churches held at Utrecht expressed particular appreciation and praise of the oecumenical character of this relief work, and adopted measures to prepare a closer collaboration between the World Council of Churches and the Central Office. The latter body is quite ready for such cooperation, but must, for many technical reasons, preserve the independence which it has enjoyed hitherto.

At present, the relief work for Evangelical Christians in Spain, in Poland, in Russia, and assistance to needy theological students, occupy the foreground. The refugee problem is also a burning one for the Central Office, especially as regards Spanish and non-Aryan Protestants. The possibilities of such relief depend first and foremost on the policy of the State. The Committee resolved to prepare, within reasonable time, another Bethesda Conference, in order to obtain a new general survey of the situation of the Churches and of present day relief obligations. I.C.P.I.S. Geneva.



On September 17th, the following letter was addressed by Mr. H.L. Henriod, General Secretary of the World Alliance for International Friendship through the Churches to the secretaries of the National Councils:

"After consultation by telephone between Lord Dickinson (Président d'Honneur), Dr. Merrill (President) and Bishop Berggrav (Vice-President) who approved the telegram I sent you on September 15th.

SUGGEST INTERCESSION CHURCH SERVICES TONIGHT FOR INTERVIEW  
CHAMBERLAIN HITLER AND CHRISTIAN PEACE

the enclosed urgent appeal proposed by Lord Dickinson has been approved by the Officers of the World Alliance."

This appeal reads as follows:

The world is faced with the prospect of war unless counsels of moderation and Christian tolerance can prevail. We beg you to appeal at once to the governing authorities of your country to spare no effort to secure a generous and peaceable solution of the present dispute.

An Appeal for Peace and its Echoes

The appeal which the leading men of the World Alliance for International Friendship through the Churches sent to the churches of all countries, asking them to intercede and do all in their power for the preservation of peace, has met everywhere with a very marked response, and coincided with keen activity already in train in all countries. For example, the President of the French Protestant Federation, Pastor Marc Boegner, called on the French Protestants to pray for the maintenance of peace. Some of the texts concerning the attitude of the churches towards war, adopted at the Oxford Conference in 1937, have been broadcast. The appeal of the World Alliance was communicated to M.Ch.Pomaret, Minister of Labour in the Daladier Cabinet, as well as to the Minister of Public Health, M.Max Rucart, who submitted it to the Council of Ministers. Pastor Toureille, national secretary of the Alliance, furthermore expressed the wish that the churches should be aroused to make final efforts for the maintenance of peace. Intercession services for peace have been organised in several churches, notably in the Church of the Oratory in Paris. A group of pastors and collaborators in peace movements have published an appeal in favour of peace, dictated by the realisation and conviction that all war constitutes an irreparable violation of the Will of God, the Father of all men. "War," states this appeal, "is the stupidest means of settling a conflict. We must march with all those who are struggling for the same cause of peace."

In Italy, the Table Vaudoise organised on September 18 a service consecrated to peace. The Albanian Council of the World Alliance joined unanimously in the wishes expressed in different countries in favour of the initiative taken by the leaders of the Alliance. In Great Britain, all the churches organised intercession services for peace. The Archbishop of Canterbury's call to prayer was heard by Christians of all denominations. The intercession services took the form of solemn supplication and were attended in nearly every church by very large congregations. In Belgium, at the request of Pastor Hoyois, prayers for peace were offered in several churches. In Denmark, the appeal of the Alliance was published by the press, for instance in the Christian daily paper Kristeligt Dagblad, in the great daily Politiken and in others. A wireless service was devoted to the question of peace. These manifestations met with a very favourable reception in Danish public opinion. In Germany, the initiative of the Alliance found also a favourable response. In the Netherlands, a circular letter, calling for intercession for peace, was sent out by the Oecumenical Centre, to the 2.800 clergy of all the Protestant and Old Catholic churches of the country. In Greece the Metropolitan ordered special prayers and intercessions for peace in the churches of all parishes. In Switzerland an intercession service was organised at Basle. The Swiss Council of the Alliance furthermore sent a telegram to the British Prime Minister, expressing the deep gratitude of the churches in Switzerland for all that he had done to bring about peace. The Federation of Swiss churches has issued an appeal to the churches urging them to put their confidence in God, who, at this tragic time, holds the destiny of the world in His hands. It is this confidence which will give the inner strength to face the events that are before us and to do what is required by the hour which is at hand. Instances of the same kind could be given from a number of other countries, showing a similar kind of response.

I.C.P.I.S. Geneva.



Three Resolutions

The World Alliance for International Friendship through the Churches, at its International Council meeting at Larvik, Norway, in August 1938, adopted the three following resolutions:

Protest against the Bombardment of Open Cities

The International Council of the World Alliance for International Friendship through the Churches in its meeting from August 23-29, 1938, at Larvik, Norway, protests afresh against any recourse to violence for the solution of international conflicts and in particular expresses its profound horror at the repeated bombings of open cities more especially in China and Spain. It condemns these blind and pitiless massacres of defenceless populations which tend to bring us to a state of barbarism from which Christian civilisation might have been supposed to have freed us.

It unites with all those who have already protested on this subject and in particular requests the carrying out without delay of the proposal made by several governments for the appointment of Commissions of enquiry, which should determine on the scene of action whether such bombardments had even the pretext of a military objective so that where this is found not to be the case public opinion may declare itself still more strongly and exercise pressure on governments to give up this brutal form of warfare.

Resolution on China

The World Alliance for International Friendship through the Churches, takes cognizance of the tragic conflict now going on in the Far East and calls attention to the fact that in both Japan and China there are many Christians who, in spite of the difficulties, are still eager to witness to the universal character of the Church of Christ and are praying for the day when this witness may be given freer public expression. We greet these brethren and include them in our common fellowship.

Nevertheless, moved by long continued acts of aggression against China and its peoples which have ruthlessly destroyed many of her finest cities, devastated her soil, and driven untold millions of her people from their homes and families, leaving them literally defenceless against the assault of the enemy and victims of disease and death, the Alliance feels compelled to express its strong condemnation of the policy of the military and naval leaders of Japan in waging this undeclared war against China.

We extend to the suffering people of China our sincere sympathy in their sufferings and urge our Councils to do what they can to help provide food, clothing and medicine in this gravest crisis in the life of modern China.

An Appeal in Support of Spanish Protestant Refugees

The International Council of the World Alliance, which has profoundly sympathised with the fate of all refugees,

having been informed that a large number of children, of women, and of aged people belonging to the small Protestant minority in Spain, have been compelled to leave their country, because they were suffering every kind of privation and were constantly exposed to terrible bombardments,

and considering that these refugees are now a charge on the Churches who have welcomed them,

recommend them warmly to the practical sympathy of all their brothers in the Christian faith. I.C.P.I.S. Geneva.

Christian Talking Picture Company organised in Hongkong

Desirous of utilising the motion picture as a medium for propagating the Christian Gospel, especially at the present moment, a group of prominent businessmen in Hongkong have organised a Christian Talking Picture Company, for the purpose of manufacturing Chinese native "talkies" to be distributed to various cinema houses throughout China. Headed by the Right Rev. R. O. Hall, Bishop of Hongkong, the company had enlisted the support of practically all the leaders of the Chinese Christian churches. Aside from showing its pictures in the big cities and towns, it is the plan of the company that in the future small projectors will be used for the tours through the rural villages throughout the country, where temporary tents will be erected as show-houses for the benefit of the country-folk. It is hoped that by using the cinema as a medium, the Christian Gospel will be enabled to penetrate into the out-of-the-way corners and into the hearts of the rural people, so that they may be converted to the Christian faith.

I.C.P.I.S. Geneva.

First Youth Congress of Latin America

For several years Evangelical leaders of young people in Latin America have been looking forward towards the time when a big Congress could meet which would hold together young Evangelicals from every country down the Rio Grande. Their dreams have not been in vain. The first River Plate Congress of young people met last year in Rosario, Argentina, and from it came the formal decision of organising the Latin American Congress. Rosario was chosen as headquarters. The office created with that purpose has been in contact with young people's groups in every Latin American country. It has been trying to find out their view points, busy with propaganda and other preliminaries. The Congress will be held in 1940. Lima, Peru, has been mentioned in the first place. Nevertheless political conditions may, perhaps, force the consideration of another city for the site. The need of a stronger union among people belonging to different denominations; interchange of experiences; a unified orientation to face moral, spiritual and social problems; the creation of a strong force which may impress by its idealism; an effort to save America from unstable equilibrium, have been stated as some of the reasons which make the Congress a vital need.

I.C.P.I.S. Geneva.

Approval of the World Council of Churches

Although the constitution of the proposed World Council of Churches was drafted as recently as last May, at the international conference in Holland, twelve communions in the United States have already approved the plan, at least in principle. The bodies which have given their enthusiastic support during the last four months are as follows:

General Assembly of the Presbyterian Church in the U.S.A.; General Assembly of the Presbyterian Church in the U.S. of the South; General Council of Congregational Christian Churches; Northern Baptist Convention; Executive Committee of the United Lutheran Church; Evangelical Lutheran Augustana Synod of North America; General Council of the Evangelical and Reformed Church; General Synod of the Reformed Church in America; General Assembly of the United Presbyterian Church.

The General Convention of the Protestant Episcopal Church, the International Convention of the Disciples of Christ and the General Conference of the Methodist Episcopal Church have already given their endorsement, upon the general basis of the Oxford and Edinburgh proposals, prior to the Utrecht meeting. Most of the resolutions of endorsement have not dealt with the detail of the plan but have given general approval. In the case of the Presbyterian Church in the U.S.A. and the Congregational Christian Church, final action has been taken, definitely committing these bodies to membership in the World Council. In the case of the other bodies, final confirmatory action can confidently be expected at their next official meetings.



Only one of the important denominational gatherings held in America since the Oxford and Edinburgh conferences has taken an unfavourable attitude towards the proposal for the World Council. This exception is the Southern Baptist Convention, which, however, will have the opportunity of re-considering the matter when the official communication from the Archbishop of York and Professor William Adams Brown, as Chairman and Vice-Chairman of the Committee of Fourteen set up by the Oxford and Edinburgh Conferences, is received. The misgivings expressed by the Southern Baptists prior to the Utrecht meeting have all been avoided in the actual provisions of the constitution.

I.C.P.I.S. Geneva.

International Congress of Old Believers at  
Wilno

On September 13, 14 and 15, the International Congress of representatives of the parishes of those fractions of the Orthodox Church known as the "Old Believers", or "without priests" (Bezpopovzy) was held at Wilno. The conference, which was presided over by M. Pimenov, Vice-President of the Council of Old Believers in Poland, began its work by speeches from the delegates from Poland, Lithuania, Latvia, Estonia and East Prussia. After discussing a number of problems of current importance, the conference adopted a resolution according to which the first World Congress of Old Believers, in which will take part representatives from all countries except the U.S.S.R., will meet on August 6, 1939. Either Wilno or Riga will be the place chosen for the meeting. A Committee of Fourteen has been nominated to prepare the congress, and it will hold its first meeting in February 1939 at Kaunas. The Wilno congress also adopted several resolutions concerning the training of preachers, and the preparation of liturgical and educational books, and periodicals.

I.C.P.I.S. Geneva.

World Conference of Christian  
Youth

The Archbishop of York made the following statement:

"I am anxious to emphasise what I conceive to be the extreme importance of the forthcoming World Conference of Christian Youth.

"The call comes to the younger generation in the Church of England to play their full part not only through the delegates appointed but by their study of the subjects, their prayers and their active interest. Representative officials of the Central Youth Council of the Church of England, of the Northern and Southern Provincial Youth Councils, of the National Society, and of the Church Assembly Missionary Council have met recently to arrange for a strong Anglican delegation, but the effectiveness of this delegation will depend in large measure on the work which is accomplished in study groups and in other ways during the coming winter.

"I commend the Conference to the prayers and study of all members of the Church of England."

A statement on similar lines is being issued by the leaders of the Free Churches.

I.C.P.I.S. Geneva.

The International Labour Office

by Prof. Adolf Keller

This international organisation devoted to the study of world labour problems is perhaps of greater importance than the League of Nations, of which it is a part. The Office is, in the first place, the storehouse of all that is known by the present generation concerning the conditions of human labour. Anyone wishing to know how much a South African gold miner earns, how a Chinese coolie lives, what the timber-floaters in Finland do, how Indian women are employed in mines, how English miners struggle through life, or what are the conditions of work on board ship, will find the answer to these questions in the files of the Office and the brains of its officials. Besides conditions of employment, wages and economic relations, the Office studies with the greatest thoroughness questions connected with social legislation, welfare work, hygiene and the possibilities of organising human labour.

The International Labour Office is founded on the realisation that knowledge is a prerequisite of action. In the social field knowledge of human need, of the distress caused by unemployment and uncertainty, and of the realities of the struggle for existence, strikes the imagination so directly and so convincingly that it alone suffices to set the will in action. What the group of statuary, symbolising human effort, that has been erected in the office grounds on the edge of Lake Geneva expresses in artistic form, the Office itself says with figures and statistics, appealing to the world's conscience with irresistible insistence.

But the International Labour Office is not only an accumulation of information; it embodies a spirit and a will to work. Its first Director, Albert Thomas, a French Socialist, was imbued with a spirit of high-hearted struggle for the improvement of the lot of the millions of workers throughout the world. Although he professed the Marxist philosophy he was not lacking in pure idealism and enthusiasm, and he devoted himself nobly to the task of helping the workers out of their condition of distress and oppression.

His successor, Harold Butler, an English economist, continued the great tradition of the International Labour Office. Though perhaps not possessed by the same fighting idealism as his predecessor, he succeeded, through his wide travelling, in adding to the Office's knowledge of labour conditions, and sought to have this knowledge translated into national legislation. At the end of the year he retires in order to become Warden of an Oxford College which represents a new and remarkable social experiment.

The new Director, whose choice is significant in a number of ways, is to be an American - John G. Winant. With his accession America enters more consciously and with a more definite desire for practical co-operation into the group of nations working together in Geneva. America's co-operation is regarded as so important in a number of spheres that the position of command in the International Labour Office was granted her without hesitation. But John G. Winant brings another force with him to this responsible international position, namely that of the Christian social idealism of his country. Winant has been Governor of the State of New Hampshire more than once, and was intimately concerned in the application of President Roosevelt's social programme. A short while ago, on the occasion of the twenty-fifth anniversary of the Federal Council of the Churches of Christ in America, Mr. Roosevelt explained the social ethic upon which his social policy was based. In essence it rests



on the social creed that the Federal Council has itself adopted, and which may perhaps be regarded as the theoretical expression of his socio-ethical idealism. Though Roosevelt himself is not a churchman he has surrounded himself with men who seek to apply their political and social programme in a religious and ethical spirit. Cordell Hull has appealed for more Bible reading; the Minister of Agriculture, Henry Wallace, advocates the social ethics of the Sermon on the Mount; Secretary of State, Francis Sayre, took part last winter in the important evangelisation campaign of the Federal Council; and John Winant, former State Governor and Chairman of the Social Security Board, and a possible candidate in the Presidential Elections of 1940, makes no secret of his belief that the solution of the social problem is to be found in Christianity.

The simplicity of the new Director reminds one of Abraham Lincoln, and his social courage of the pioneers of the Social Gospel. He brings a new spirit into the International Labour Office - a spirit which not only goes to work with information or Marxist philosophy or social experiments and problems, but seeks also to apply Christianity to the social problems of the world in the form of a new attitude to economics, a sense of responsibility and a readiness to co-operate in the spiritual struggle for the betterment of human society and the recognition of labour as human service instead of merchandise.

The profound discussion between American social idealism and the social Christianity of Europe, more marked by the influence of eschatology has as yet hardly begun. But it will certainly be carried on not only in theological committees and world conferences of the churches but also on the wide battlefield of ideas represented by the International Labour Office.

I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### Congress of Christian Pacifists

With the crisis over Czechoslovakia approaching its most acute stage, Christian Pacifists were obviously thankful for the opportunity of coming together afforded by the Christian Pacifist Congress held at Friends House, September 22-24. The attendance at the various sessions went up to about five hundred. The Congress was arranged some time ago primarily in order to give opportunity for a re-statement of the philosophical and theological fundamentals of the Christian Pacifist position. A message unanimously adopted reads:

"The present situation proves that a lasting settlement of disputes on the basis of military victory is impossible; yet mankind seems unable to meet it except by methods demonstrably futile and repugnant to the common conscience... A fresh start in international affairs must be sought even in these moments of crisis. For the Spirit of God is striving in the hearts of all men; and neither men nor nations are impervious to active and persistent goodwill. The policy required would involve examinations of grievances and a just revision of treaties and boundaries, readiness to submit our own colonial claims to drastic revision, and economic reconstruction so as to raise the standard of life everywhere. The Congress appeals to the Churches to affirm that war is a flagrant denial of the Gospel of Christ and of their own witness, to refuse to take part in war, and to follow the way of the Cross in continuous prayer with faith and hope."

I.C.P.I.S. Geneva.

#### Week of Prayer

The World's Alliance of Young Men's Christian Associations has fixed its annual week of prayer for November 13 to 19, and has chosen as its subject: "The Christian Community in the Modern World". Each day is devoted to special intercessions, the first day for the Alliance and the other oecumenical movements, and subsequent days for the work of the Y.M.C.A. in the five continents. The subjects of meditation are as follows: "In the beginning, God"; "Thou art the Christ"; "Filled with the Holy Spirit"; "I have chosen you"; "Of one heart and one soul: they

had all things common"; "In Him there is neither Jew nor Greek"; "Lord, what wilt thou have me to do?"

As the World's Committee recommended during its last meeting, the secretaries will take care that during this Week of Prayer, and regularly throughout the year, all leaders in the Young Men's Christian Association find time to renew their spiritual forces and their consecration to God by times of retreat, meditation and brotherly fellowship.

I.C.P.I.S. Geneva.

## POLAND

### The situation of the Orthodox Church

The situation of the Orthodox Church in Poland is a difficult one (see I.C.P.I.S. No. 32, 36-37). The Orthodox press in Poland, as in other countries (Journal ecclésiastique, Bulgaria; the Messenger, Yugoslavia; Vestnik Tcheska Pravoslavne Eparchie, Czechoslovakia; Ekklesia, Greece), has issued a great deal of information on the struggle for its existence that the Orthodox Church in Poland is undergoing, especially in the regions of Holm-Lioublińska. The Orthodox Church in Poland, which numbers over five million souls - especially of Russian nationality and inhabiting the regions of the East - has still no fixed statute with Poland. The efforts of the leaders of the Church in this matter have so far been in vain. A commission entrusted by the State with the settlement of this question has not achieved any practical results. The tendency to make the non-Polish population both Polish and Catholic has to-day led to a most serious conflict. Orthodox priests are compelled to give up the old Slav language in the services and to use Polish instead; if they refuse the State cuts off subsidies, and they have to leave their parishes, pay fines, risk the Church being closed or themselves being expelled by the administration. In certain cases the priests who have refused to submit to these stipulations have been threatened with expulsion to U.S.S.R. (these are priests who, although living in Poland, are not yet naturalised). The Orthodox Church is accused of being hostile to the State and even of betraying the State. Orthodox Churches have been closed, burnt or destroyed. The cemeteries are handed over to the Catholics, who in some regions are taking an active part in this anti-Orthodox campaign. Finally, the fact that Orthodox children are obliged to receive Catholic religious instruction is helping to create an atmosphere among the Orthodox population which makes the activity of the Godless movement all the easier.

All these facts have been submitted to the Senate by deputies. A circular letter from the Orthodox episcopacy of Poland, containing a message of consolation to the Orthodox population, was seized, in spite of the loyalty to the State that it expressed. Several times the publications of the Orthodox press in Poland have been seized by the State administration, which also has the right to dismiss all priests and any other people serving the Orthodox Faith, without any indication of the reason and without trial. The nomination of a priest is often refused by the State without any reason. Professors of Orthodox theology, such as Archimandrite Hylarion Wasdekas in Warsaw, and Prof. N. Arsenieff, well known in oecumenical circles, have been dismissed. In the Orthodox school of which Archimandrite Hylarion Wasdekas was head, the officials are now almost all Catholics. It may be added that the Archimandrite is the Exarch in Poland of the Oecumenical Patriarch of Constantinople.

I.C.P.I.S. Geneva.

## GERMANY

### Pastor Martin Niemöller.

According to information received from Berlin, Pastor Martin Niemöller, who has been in prison for over a year, has refused to regain his freedom on condition that he signs a declaration forbidding him to resume his activity in his Berlin-Dahlem parish. According to this information, Pastor Niemöller has also addressed a letter to his parish exhorting them to stand firm in the faith and adding that he prefers to remain in prison than give up his vocation.

I.C.P.I.S. Geneva.



Synod of the Valdesian Church.

ITALY

From September 4 to 8 a meeting was held of the Synod of the Valdesian Church, as has been done for generations, in Torre Pellice. This valiant little Church has to struggle with Rome and with the difficulty involved in its members being scattered all over the country. In spite of its exterior poverty, the Church has succeeded in adding a third orphan asylum to the two already existing, and its deaconesses' headquarters house is developing its activities very satisfactorily. On account of the scattered character of this Church, it needs more pastors than other churches with larger membership. It is therefore the special concern of the congregations that the number of their students at the faculty in Rome may increase. The Synod gave a hearty welcome to representatives of the Presbyterian Churches of England, Ireland and North America.

I.C.P.I.S. Geneva.

U.S.S.R.

Soviet Eliminates Religion Question from new Census Blank.

The blank for the new census in Soviet Russia to be taken January 17st, 1939, as reproduced in Pravda, official party organ in Moscow, does not contain the question on religious adherence of citizens, which appeared in the blank for the January 1st, 1937, census. The only point where religion is mentioned is in connection with occupation; where "Ministers of Cult" is listed.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICA

Convention of the United Lutheran Church will consider unique Declaration.

A declaration concerning the Word of God and the Scriptures which many observers believe is destined to become a unique statement in the history of Protestantism will be submitted to the United Lutheran Church in America for approval during its 11th biennial convention at Baltimore, Maryland, October 5 to 12.

Because of the essential importance of the Word of God and the Scriptures to all oecumenical movements and to the Lutheran Church in the world leading men in the United Lutheran Church prepared this statement, which, if accepted, will serve the communion as one of the fundamentals in all future relationships. This declaration is the result of exhaustive consideration by a committee of eminent theologians. It is available at the News Bureau of the National Lutheran Council, 39 East 35th Street, New York. It closes with the three following points:

We believe that the Scriptures are:

1. the spring from which the saving power of God continuously flows into the lives of men;
2. the only source of truly Christian doctrine; and
3. the only rule and norm for Christian faith and life.

I.C.P.I.S. Geneva.

North American Provisional Committee of World Council of Churches organised.

A North American Provisional Committee of the World Council of Churches was organised in Rochester, N.Y., by representatives of the Joint Executive Committee of the American Sections of the Life and Work and Faith and Order movements and the Inter-Church Canadian Committee on Life and Work and Faith and Order. The newly constituted group will consist of four members from each country and the chairmen of the two sections as ex-officio members.

Although the North American Committee was organised as a co-ordinating agency, it was decided that both countries should maintain autonomous groups within their own borders and should maintain direct contact with the central offices of the projected World Council in Europe. The North American Section will meet periodically for discussion of common problems and the promotion of educational work to further the oecumenical movement.

The meeting here disposed of the matter of allocation of places on the Central Committee and General Assembly of the World Council, whose constitution provides for eighteen places on the Central Committee for North America. It was decided that fifteen of these places are to go to the United States and three to Canada. Fifteen of the ninety places in the General Assembly will also go to Canada. The Canadian representatives also agreed that one-sixth of the expenses of the World Council in North America should be the share of the Canadian churches.

I.C.P.I.S. Geneva.

#### UNITED STATES OF AMERICA

#### A Call to Prayer

A call to prayer for the victims of intolerance and oppression was commended to the Churches of North America through their appropriate organisations by the conference of American and Canadian Church delegates which organised a North American Provisional Committee of the World Council of Churches. The fourth Sunday in October was recommended as a possible date for this observance.

I.C.P.I.S. Geneva.

#### A Model Third Hague Conference.

The "model congress" type of programme used so successfully by secular youth groups can be of great educational value for young people in the churches. During the summer, a Model Third Hague Conference was conducted by Mr. Fagley of the Church Peace Union at the New York Conference of Congregational Young People at Wells College.

The young people were divided into 24 delegations composed of 18 "states" and 6 "international organisations", representing commerce, labour, women, youth, war veterans, and the church groups. Each delegation worked to prepare a statement of the claims and contributions of each state or organisation. These statements were presented by spokesmen in two-minute speeches. The young people entered into the idea with such eagerness, good humour, and earnestness that Rev. William N. Tuttle, Dean of the Conference, described the evening as "the most significant International Night in the history of Wells Conference."

Such a programme is very adaptable and can be used not only at conferences, but also in state and city youth rallies. Its value lies in the world perspective it creates, the new insight into both the complexity and the international character of social problems.

I.C.P.I.S. Geneva.

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No. 42

Information Series

October 1938

Oecumenism

The oecumenical spirit is a living reality. Proof of this fact was afforded during the recent agony through which the world has passed. Here are two statements which may serve as an example of this fine, comprehensive outlook. The first is taken from a letter of the French National Council of the World Alliance for International Friendship through the Churches, to the Czechoslovakian National Council of the same organisation:

"We join our prayers to yours that we may all be spared this horrible calamity. We are already able to thank God for having helped your Government and your people to remain calm and dignified, and for having given them the spirit of conciliation and of sacrifice which has won the respect and admiration of all sincere and upright people. May He be with you till the end of the crisis, so that once more the words may be realised: "Ye thought evil against me, but God meant it unto good."

The second statement is the text of a message from the Oecumenical Youth Commission of Hungary to Christian youth all over the world:

"We live at a time when events hurl themselves upon us with a dynamic force. We do not know what the outcome of this general upheaval will be. But whatever may come, we regard the present state of chaos as being the result of the political and international injustices which have characterised the European situation since the treaties after the War. As regards our country, as we have many times declared, it is suffering under a peace that is worse than war. We have lost two-thirds of the territory which we possessed before the War, and we have over three and a half million Hungarians under the domination of so-called succession states. A large proportion of these Hungarians live right on the Hungarian frontier, as is the case in Czechoslovakia, and they have been put under foreign domination without having been able to manifest their desire to remain within the boundaries of their own State in which they have lived for centuries. At this time of agony and crisis, please pray, not for the justice of this nation or that, but for justice based on history and manifested in the will of the population of the territory in question. It is to the true friends of peace, to the knights of the Prince of peace, that we address our message. Pray for us and pray that a lasting peace may be established after the present disorder. In any event, pray that true Christian unity may continue and that we may not lose the gifts offered by God in oecumenical contacts, and that the prayers and communions which we have had together may serve as the basis for the future reconciliation of the nations which are now disputing."

The message is signed by the representatives of the Soli Deo Gloria association, the Protestant Students of Hungary, the Y.M.C.A.'s, the Pro Christo Student Association and the Oecumenical Youth Commission of Hungary.  
I.C.P.I.S. Geneva.

Y.W.C.A. World Council calls on Women to participate in Church Work

A call to women to take the responsibilities open to them in public life and to prepare themselves for active participation in the life of the Church was made at Muskoka, Canada, at the meeting of the World's Y.W.C.A. Council. "It is appalling", the convention went on record as saying, "how few women have availed themselves of the opportunities in these directions, how few women have any real share in the administration of a church other than in the traditional activities for women."  
I.C.P.I.S. Geneva.

FRANCEOecumenism goes Forward.

The question of oecumenism is meeting in France with more and more interest among Christians. The Reformed Evangelical Church of Chambon, for instance, announces a series of religious manifestations which the Church has been offering for several years, each summer, to its parishioners and to tourists. This year, two main guiding ideas have been at the basis of the programme: missionary work and Christian unity.

An oecumenical service was held at the Protestant Church of Chambon on Sunday July 31. Pastor Guillon, a member of the staff of the World's Y.M.C.A. and Mayor of Chambon, took the service. Prof. Zander, of the Orthodox Institute of Paris, occupied the pulpit in his turn, and the sign of the cross which he made caused no surprise among his audience, who listened with keen attention to a sermon with which no Protestant could disagree. This Orthodox priest gave an admirable lesson on union. The service culminated in an "Our Father" spoken in French, sung by an Orthodox choir and repeated in German by a German pastor.

In that way the assembly, which was composed of all sorts of churches, understood the beauty and the necessity of a union of the churches, which is more indispensable than ever during these troubled times in which we live.

Some weeks later, Pastor Guillon gave an address on the great Christian conferences held in the cause of this unity. ICPIIS. Geneva.

POLANDA statement by the Uniat Church on the Persecutions directed against the Orthodox Church.

The Metropolitan of the Uniat Church, Mgr. Cheptitzky, has addressed to the bishops and clergy of the province of Galicia, a statement on the subject of the Orthodox Church in Poland, which is encountering great difficulties (see ICPIIS No. 32, 36-37, 41). We quote the following passages:

"The painful events which have taken place in the course of these last months compel me to take up the defence of our non-Uniat persecuted brethren, the Orthodox Christians of Volhynie, of the regions of Kholm, Pidlaché and Polissié, and to ask your prayers and acts of penitence for the divine mercy of heaven.... Over a hundred churches have been demolished, very many others have been closed, and others again have been burnt down by unknown malefactors, while the holding of religious services, in the closed churches and in the open air, is forbidden. The destruction has also extended to objects used in the services. People are obliged, often by violence, to embrace the Catholic religion of the Latin rite. Numerous Orthodox priests, who live modestly on the pence offered by their poor parishioners, and who only carry out the orders of their superiors, are prevented, by expulsion, fines or imprisonment from fulfilling their pastoral duties. They are forbidden to teach the catechism and to preach in the mother tongue of their parishioners. Innocent people are beaten and deported from their villages.

The Orthodox Church in our country is in mourning. The Orthodox Churches abroad are recommending prayer and fasting to implore from heaven the cessation of religious persecution. The whole Orthodox population of Poland is in agony.... And all Eastern Christians united to the Catholic Church deplore the blow struck at the progress of the union of the churches.... These facts have come at the very time when the Polish Government was proposing to the Diet the ratification of the agreement concluded between the Holy See and the Polish State concerning the property of the parishes formerly united to Rome. Taking advantage of these coincidences the instigators are trying to make the Holy See responsible for this situation.

Events in the region of Kholm are, in the opinion of the non-Uniat brethren, compromising to the idea of the union of the churches, in presenting the Catholic Church as hostile to the Orthodox people in Poland, and they imply that the Holy See is responsible and even to blame for



these violent measures. A new abyss is thus being dug between the Eastern and the Catholic Churches.

Who is to blame for this material and moral disaster? Who has dared, in a Catholic State, and under the eyes of numerous Catholic bishops, to strike such a terrible blow at the Catholic Church?.... It could not have happened except under the inspiration of the hidden enemies of the Catholic Church.... In order to facilitate the destruction of one part of the Christian Church and of the people who belong to it, they have taken as a pretext the interest of the State and the struggle against its enemies. They have done harm to the Catholic Church with the tacit approval and sometimes with the frenzied applause of numerous Catholics... We feel very keenly the sufferings of our brothers and we must censure the anti-Christian conduct of their persecutors.... We must protest against every attempt to justify persecution in the region of Kholm, and the political struggle against the Ukrainian people out of anxiety for the interests of the Catholic Church." I.C.P.I.S. Geneva.

## CZECHOSLOVAKIA

### The Question of Refugees

The situation as regards refugees who have left, or who will have to leave the Sudeten regions is changing from day to day. Tens of thousands of refugees who had gone to the interior of the country have had to be sent back to their provinces by the Government, in order to avoid dangerous disorders or panic. Thus the flood of refugees has been restricted, and is for the moment only sporadic.

The Czechoslovakian Red Cross, with which is working the "Czech Heart" Society (humanitarian organisation created at the time when Bohemia formed part of the Austro-Hungarian Empire), has addressed an appeal to the population for the funds and material necessary for immediate relief work.

The problem of refugees will necessarily assume very large proportions from the moment that the new frontiers are fixed. It is anticipated that a mass migration of Czechoslovakian and German refugees will take place from the Sudeten regions. It will then be a matter of finding, on a large scale, lodging, clothing, food and means of existence. The present refugees, as well as those expected later, belong in general to the modest classes of the population, small tradesmen, artisans, workmen.

Czechoslovakia has heard with great gratitude that a relief movement is developing in other countries, and this will stimulate relief activity in Czechoslovakia itself. The country hopes to be able to meet needs in kind, but will welcome with very special gratitude gifts of money which might be sent from abroad.

The necessity is all the greater since, in addition to refugees of Czechoslovakian nationality, the country is sheltering and providing for the needs of foreign refugees whom the Government will no longer be able to support. Since 1933, Czechoslovakia has granted hospitality to German refugees numbering at present over 500. Shelter will have to be found for them elsewhere.

Moreover, the Government and the Czechoslovakian Red Cross feel compelled, in the face of the new responsibilities imposed upon them, to suspend the assistance that they have been giving since the foundation of the Republic to numerous Russian and Ukrainian refugees, driven from Soviet Russia by Bolshevism and at present settled in Czechoslovakia. This generous aid has consisted, in particular, of the financing of schools, colleges and universities, where the youth of these refugee groups has been taught, in the Russian and Ukrainian languages. A first appeal in favour of these populations has just been addressed to this effect to the Nansen Office.

The Czechoslovakian Red Cross hopes that it will be possible to coordinate the relief efforts undertaken abroad. It thinks, in particular, that in view of the fluctuation in exchanges, the funds intended for re-

lief to refugees in Czechoslovakia might possibly be contralised, for instance in Geneva, and transferred to Czechoslovakia to meet needs as they arise.

I.C.P.I.S. Geneva.

## U.S.S.R.

### Religious Movements

The Godless, the organ of the Central Committee of the Fighting Godless in U.S.S.R., has published in recent numbers information on the development of interest in religion in the country. This interest is particularly keen among young people and among the members of the 'Komsomol'. Superstitions also are beginning to make themselves felt: fear of the number thirteen, fear of a black cat, etc. In the village of Borissovo near Tsartsino, the Church is frequented by young women and their children. One group of the collective farm dwellers of this village do not work on Sunday. The influence of the Baptists seems particularly strong. At Berditchef, they have been considered counter-revolutionary, because they had put placards on the walls of the building in which they held their services, bearing the words: "Consider the lilies of the field, they toil not neither do they spin", and "Thou shalt not kill". The first was regarded as sabotage against the collective farm spirit, and the second as an appeal to conscientious objection.

The Godless, in its issue No. 21, speaks of a Christian group which is awaiting the Last Judgment, composed of representatives of all denominations. Its influence in different parts is so great that even the children of communists believe what these adepts affirm. In the town of Salsk, in the region of Rostov, there is a group of Christians who have taken a vow of silence. They do not recognise the Soviet Government, but carry out their duties towards the State. The "Silent" do not take part in elections. Intellectuals are to be found among them, but they never read the Soviet papers. The Godless is asking the Government to condemn them as "Kulaks undermining the work of the Soviet régime."

As regards propagandists of atheism, it is difficult to find any among them who are really convinced. Many of those who deny the existence of God are ready to admit the existence of hidden forces. They do all they can to destroy faith in God, but do not interfere with faith in the devil. Chainmann, who works with Yaroslowsky, the General Secretary of the Godless Movement, describes the situation in the following words:

"It was not possible to recruit godless propagandists except from among the human material available. As there is nowhere in the whole world an individual who has not belonged to one system or another of religious conception formed by historical development, there is no atheist agitator free from all religious atavism. Since in every religion, in addition to faith in God, there is also faith in the evil spirit, the devil, this latter belief has always shown itself stronger than belief in God. That is the reason why atheist propagandists are only atheists at heart in proportion to the extent to which they have given up faith in God. However good the intentions of the propagandists may be, they only succeed in destroying the most refined forms of religion, but do not destroy the vulgar conceptions of superstition."

## GREAT BRITAIN

### Federal Free Church Council.

The Executive Committee of the National Free Church Council, and the Federal Council of the Free Churches have, after a proposal for the amalgamation of the two bodies, united in the "Federal Free Church Council". This proposal is to be submitted to the two main assemblies in January and March next respectively. The new Council which is to be formed will voice the definite views of the Free Churches on national and moral questions as occasion arises, and on their relations to the Anglican Church. It will serve to deepen the sense of unity among the Free Churches. The union is urgently demanded, for the practical preaching of the Gospel in a world which is very largely heathen and indifferent.

I.C.P.I.S. Geneva.



No. 43-44

Article - Information and  
Documentation Series

October 1938

The World's Young Women's Christian Association Council  
at Muskoka, Canada

by Suzanne de Dietrich

The Council of the World's Young Women's Christian Association took place in Muskoka, Canada, from September 7th to 17th. It was followed by a Regional Conference including about 200 American and Canadian delegates, plus most of the World's Council members and visitors. As days went by the contrast became more striking between the beautiful and peaceful scenery and the news which came by broadcast from all capitals of Europe. The whole tension of the world situation, the presence of excellent delegations from the East and the Far East, gave these meetings a very unique earnestness and depth. The most impressive evening was the one towards the end of the conference when delegates from East and West spoke on the actual international situation and the bearing it had on us as Christians and members of a world fellowship.

Besides the current business that a Council of this kind has to face, the World's Council concentrated on five topics: The World's Y.W.C.A. Building Christian International Relationships; The World's Y.W.C.A. as a Christian Women's Movement; The World's Y.W.C.A. - Its Oecumenical Policy and Practice; The World's Y.W.C.A. and its Social Mission; The World's Y.W.C.A. as a Christian Youth Movement. The six discussion groups concentrated each day on one of these topics and the results of these discussions were brought before the plenary meeting. The preparation had been a very thorough one, the report of the General Secretary serving as the main basis for discussion. Serious consideration was given to the need of giving youth a more adequate share in the building of the movement's thought and policy; the need of building a strong Christian leadership was stressed. As a Christian women's movement it was emphasised that the Association to fulfil its task should become increasingly a cross-section of all groups in the community. Special thought was given to Women in the Home; Women in Public Life, Women in the Life and Work of the Church. The section on the Oecumenical Policy and Practice of the Association opened new vistas to many members of the group. It was felt that we had not adequately thought through the meaning of oecumenism for both our national and international work. Gratefulness was expressed "for the general awakening of Christendom to the value of the Oecumenical position" and for "a new awareness of the scandal of our divisions and their hindrance to the witness of the Church". It was recognised that there are two stages in the development of oecumenism in an organisation like ours: namely, a first stage when the consciousness of world fellowship somewhat blurs the consciousness of differences; and a second stage when the group awakens to the differences of background and traditions and to the necessity of facing them in order to gain the richness of the whole. It was felt that we were just beginning to move from the first to the second stage: "We believe that the World's Council and the National Associations need ceaseless perseverance and must make ceaseless experiments in this realm, in order that they may realise the full richness of our oecumenical fellowship". The concrete difficulties of oecumenical practice were fairly analysed. The conclusion of the report was the following: "We call the attention of the World's Executive Committee and National Associations to:

1. The importance of the example set by Association leaders in their own Church life.
2. The need to help our members to see the significance of the Church Universal while they themselves remain faithful to their own Church.
3. The need to become conscious that we often have no truly oecumenical practice even in regard to the different Protestant groups within the Association.
4. The importance of the World's Y.W.C.A. keeping the whole movement informed of situations, experiences, and progress in Oecumenism.
5. The necessity for simple studies in Church history and in the official position of the different churches.
6. The importance of using the World's Week of Prayer for education in Oecumenism.
7. The value of the use of varied worship services in order to share in the riches of the various Christian traditions.

It was also stressed that the Young Women's Christian Association as a whole could make an important contribution to the general oecumenical movement "because we have a world-wide person-to-person relationship and because of our attitude and practice in race and class relationships".

We shall not develop at length the conclusions of the discussions on Social Responsibility and International Relationships. The World's Y.W.C.A. has been working along these lines for many years and the actual resolutions are mainly a re-statement of our position. Yet it was strongly felt that special thought should be given during the coming period to the Christian foundations of social and international work and this is to be one of the main themes of a leaders' training course planned for the summer of 1939. The Christian message of the Association was vigorously stressed in the general discussion as well as in the main addresses which all concentrated on one theme: "Jesus - Centre of Life".

When the delegates to the World's Council parted they did not know what the morrow would bring, but they were aware of belonging to a Christian fellowship that nothing could break. I.C.P.I.S. Geneva.

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## GREAT BRITAIN

### Refugees.

The newly-formed Central Council for Christian Refugees from Germany is an organisation that will have many tragic demands made upon it. The leadership of Sir John Hope Simpson, the chairman, will ensure that its activities will not overlap with those of other societies. The commendation which the Council has received from the Cardinal Archbishop of Westminster, shows that support of its work must not be left to any one Christian Church. Its tasks will be heavy enough, for Sir John anticipated that 100,000 Germans, 30,000 Jews and 400,000 Czechs will migrate from Sudetenland. Among its activities, the Council will endeavour to raise money for refugees, and will work in co-operating with the co-ordination committee set up by the Evian Conference. I.C.P.I.S. Geneva.

## SPAIN

### A Song, a Prayer, a Gigantic Rosary.

In a recruiting paper of the Catholic Spanish Falange, which has been issued by the Government in Burgos, a speech of the Falange leader, Fermin Yzardiaga Lorca, is published, from which we take the following extracts:

"If you wanted to know what Spain means to me, I might tell you, with José Antonio: It is a song, a prayer, a gigantic rosary, put together out of the brazen armour of its heroes and out of the immortal longing for eternity of its saints: roses of suffering which the wars and pestilences of the centuries have twisted together; it is a rosary of blood, of pain and of victory. It begins with the battles of Saguntum and Numantia, of Covadonga and Las Navas and Clavijo, with the bloody campaigns in Flanders and the naval battles of Lepanto and Trafalgar, and it goes on till the battles in Morocco and the victories of the last



months. And to this sorrowful rosary, which is forged from the hard iron of the fighter, is added the rosary, rich in mercy, which our whole beloved Fatherland puts round us: that Ave Maria which we say before the picture of the Virgin of Montserrat, the most Spanish of all sanctuaries; that Ave Maria which we send up to the Virgin of the Forsaken in Valencia, that Ave which goes up in sun-drenched Seville, to the immaculate Mother of God of Rocio, to ascend again to the heights of Guadaloupe, to greet with its light wings the brave explorer. And it is that Ave Maria of our "imperial rosary" which reaches out over the seas to our brother nations in the most distant lands. Catholic Spain will not die."

I.C.P.I.S. Geneva.

#### CANADA

#### United Church approves World Council of Churches.

The General Council of the United Church of Canada, at its sessions in Toronto recently held, expressed approval of the proposed constitution for the World Council of Churches.

I.C.P.I.S. Geneva.

#### CHINA

#### Christian Relief Forces at Work in Honan.

Suffering from a dual calamity of war and flood, the people of Central China Province of Honan are being driven into closer contacts with Christianity than ever before.

One of the workers responsible for the growing popularity of the Christian faith among the refugees and the stricken populace was Bishop N.S. Ai of the Honan Lutheran Church Mission. To-day in the occupied areas of Honan, once a vast fertile plain known as the "Land of the Central Flower", foreign missionaries have organised various international relief committees to succour the sick and the homeless masses. In Kaifeng alone, the committee represented there by over sixty foreign missionaries aided over 20,000 refugees during the height of the battle for the Lung-hai Railway in June. It is still caring for more than 6,000 war waifs and women under forty years old in Kaifeng.

In Chengchow, the American, British, Swiss and Italian missionary doctors of the International Relief Committee are safeguarding the health and sanity conditions of about 5,000 refugees while in Hsinyang on the Peiping-Hankow railway, the German Catholic Church and the American Evangelical Lutheran Mission are feeding and sheltering over 1,000 war destitutes. Bishop Ai has been instrumental in further co-ordinating the Government, provincial and missionary relief authorities in these stricken cities.

But the greatest task facing Bishop Ai and other relief workers lies in Hsuechang, about 85 kilometers south of Chengchow on the Peiping-Hankow railway. By virtue of its convenient location, refugees, mostly flood victims from the Central Honan sector, swarmed into Hsuechang in thousands as a temporary haven. At present the important Ping-Han railway city is aiding 20,000 unfortunates, who, according to Bishop Ai, might increase to as many as 600,000 should the war scene be re-directed toward the Peiping-Hankow front. Bishop Ai and the other relief authorities are discussing in Hankow the possibilities of removing these refugees into Tengchow district in western Honan for reclamation and other productive projects.

Meanwhile, the Honan-Hupei office of the National Christian Council Relief Committee, of which Bishop Ai is the director, is paying particular attention to the evacuation child victims of war and flood from Honan. In collaboration with the China Wartime Children's Relief Association, it has already moved 2,345 unfortunate children into the interior, besides establishing various temporary homes in the province's key position for shepherding more youngsters to safety.

Christian spirit of service and sacrifice is further shown in the hospitals operated by the various foreign missions in Honan under the international relief committees.

I.C.P.I.S. Geneva.

INDIAWorld Exhibition of Christian Literature  
at Tambaram.

The International Missionary Council plans to have during the World Missionary Conference at Tambaram, near Madras, exhibits of material specially prepared for use with the totally illiterate; of general and other material for teaching adults to read; of general material for "Everyman" in his mother tongue; of technical and educational books specially published to meet a need and, not important of all, of publications for ordinary church and mission needs - books for workers, for the church member, etc. There will be a special exhibit of literature for Muslims, and a special exhibit of the works of Christian nationals.

Another exhibit arranged by Dr. A. L. Warnshuis of America will display indigenous art. It is also intended to devote a special section to the statement of problems of distribution in pictorial and arresting fashion.  
I.C.P.I.S. Geneva.

GERMANYProfessor Karl Barth's books.

According to recent information Professor Karl Barth's books have been forbidden in Germany. This measure is explained as being due to Pr. Barth's attitude which is considered unfavourable to Germany. I.C.P.I.S. Geneva.

GERMANYThe Evangelical Supreme Church Council to the  
Führer.

The Evangelical Supreme Church Council of the Augsburgian and Helvetican Confession in Vienna has addressed the following telegram to the Führer and Reich Chancellor:

"With the whole German nation, the Evangelical Church of Austria has followed with the keenest sympathy and with the utmost longing for a happy outcome, the endeavours for the preservation of world peace, and for the liberation of our compatriots in the Sudeten country. We Evangelical churchmen of Austria feel ourselves closely bound up with these compatriots through a special, centuries-old destiny. Now God has crowned your heavily responsible, purposeful work in a wonderful way with success. We Evangelical churchmen of Austria, who have ourselves only just returned home to the German Fatherland, thank you, my Führer, with all our hearts, for liberating our Sudeten German brothers. We joyfully renew our vow of loyalty and our readiness for active collaboration."  
I.C.P.I.S. Geneva.

The Evangelical Church of Austria to the Evangelical Sudeten Germans

The Evangelical Supreme Church Council of the Augsburgian and Helvetican Confession has addressed the following telegram to the President of the German Evangelical Church in Bohemia, Moravia and Silesia:

"The Evangelical Church of Austria greets its home-coming brothers in joy and gratitude for their wonderful and speedy liberation. We shall remember you, with whom we are now once more united in the Great German Fatherland, at a solemn thanksgiving service to-morrow. As Evangelical Christians who bear the same destiny, we want in the future to work together for the building up of the German nation."  
I.C.P.I.S. Geneva.

CZECHOSLOVAKIAResolution passed by the Union of  
Constance.

We publish below the Resolution passed by the Union of Constance Central Organisation of Czechoslovak Protestants in Prague:

"In view of the fact that the Second Congress of the Protestant Churches in the Czechoslovak Republic had to be postponed on account of the ominous situation into which the world and our State had come, the Executive Committee of the Union of Constance, acting in accord with its constitution, adopted the following resolution:



Just one year after the funeral of our never-to-be-forgotten President Liberator T.G.Masaryk, the revisionistic campaigns against our Republic have reached their consummation. The cultural and economic prosperity of the Czechoslovak Republic has become an inconvenient reproach to the dictatorial powers. All the neighbouring States with the single exception of our allied Rumania have plotted against the integrity of our democratic country. Our hearts are filled with severe pain to the breaking-point because of the unprecedented violation of law, righteousness and justice. At the same time we are surprised at the proceedings and acts of the Great Powers whom we have taken for our true friends and resolute defenders of Democracy which is now in danger. Our nation which took pride in fulfilling the Christian and humanistic programme of its first President, particularly in its treatment of its national and religious minorities desiring the Christian spirit of love and good-will to predominate, has been condemned. It has been deprived of its old border-regions for the benefit of the states that deal with their minorities with an absolute disregard of all human rights and whose apparent programme is to exterminate them by compulsory assimilation. We share in the terrible humiliation of our Government that had been forced by its friends and allies to give up its natural bulwark of mountains built by the very hand of God as one of the most ancient frontiers of Central Europe.

We think not only of the strategic and economic importance of the regions which we have been forced to sacrifice for the sake of an alleged peace of the world, but also of the moral significance of the loss of the places where our ancestors victoriously repulsed the attacks of the enemy in the 15th century. The birthplace of John Huss, Zizka's own castle Chalice, the towns of our Hussite forefathers like Litomerice, Zatec, Stribo and other places dear to our memory, will they for ever be on the other side of the frontier, although we have not been defeated in a war for them?

For the past twenty years we have lived being persuaded that "the gale of God's wrath" had passed away, when the nation became free. But now we have to get ready to take upon ourselves further consequences of the defeat of the White Mountain 1620, after which time those border-regions, belonging to our Kingdom of Bohemia for ages, were more germanised. Not only the descendants of our exiles whom we have returned to the country of their forefathers and have settled in the liberated fatherland, have now to live again in a foreign State, but even a great number of purely Czech towns and villages with our flourishing evangelical communities have been occupied by the aggressors. We therefore weep not only for ourselves and our children, but also for democratic Europe which has forgotten the sacred principles of justice and has ungratefully and shortsightedly sacrificed the nation of John Huss to the merciless force of the realm in which liberty of conscience is violated and where a new paganism threatens to break down the Cross of Christ.

Before the whole world we raise today our protest against such a verdict of the new Caesars, appealing to the highest Judge for whose Kingdom we have ever been working in this country. There can be no durable peace without justice and liberty! We solemnly promise to our Government all help possible to save material and spiritual goods conscious of the fact that the new slavery is more terrible, because longer, than a new war had been. We ask of our people greater devotion to the faith of our fathers, greater zeal in fulfilling their duties and more sincere love among us. From the warm interest of the Slovak Protestants in our Congress we cherish the hope that they shall not fail us in the time of affliction which Providence has imposed upon us, but that together with their Czech brethren they shall bear everything in the spirit of our religious and cultural traditions and that in faithful co-operation they shall add to the strength of the shaken foundations of our common home.

"Not in men, but in the name of our Lord is our hope".

I.C.P.I.S.Geneva.

CZECHOSLOVAKIANew Church Situation

The Church of Czechoslovakia loses, as a result of recent political events, 12 parishes, 20,000 members, house property and land estimated at a value of four million Czech crowns, plus 30 evangelisation stations. It expects still greater difficulties, on account of the refugees and members of the church, destitute of means, who have hitherto been established elsewhere, but who, in coming back into Czechoslovakia, will attach themselves to the Church again.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICAChurch Membership continues up.

An increase in Church membership of 754,138 during the past year is reported by Dr. H.C. Weber, editor of the Year Book of American Churches, in the Christian Herald's annual survey.

Dr. Weber reports a total church membership in the United States of 63,848,094, which represents 59.9 per cent of the total population.

The total Protestant inclusive membership is given as 35,879,311. The inclusive membership of the Roman Catholic Church is reported as 21,322,688. Largest Protestant denomination is declared to be the Southern Baptists with an inclusive membership of 4,595,602. The Methodist Episcopal Church follows with an inclusive membership of 4,364,342.

Inclusive membership of Jewish congregations is stated as 4,081,242.

I.C.P.I.S. Geneva.

Catholics plan wide revision of Bible.

Changes have been made in almost every line of the Gospel of St. John in the modern English version of the Bible which is being prepared for the use of English-speaking Roman Catholics throughout the world, it was revealed at the fourth national Catechetical Congress of the Confraternity of Christian Doctrine at Hartford.

Seventy-two pages are taken up by the Gospel of St. John in the new version, including many striking typographical improvements. The Gospel is broken up into paragraphs, although the old verse numbers are retained in the margin as guides.

Dozens of famous quotations are included in the changes. The language in the new version of the Gospel of St. John is shorn of the final "th's," "ye's" "thou's" and other archaic forms in all the running text, but in some of the direct quotations from Christ and others the so-called Biblical language, or archaic language, is retained.

The new version was prepared to replace eventually the version in use by Catholics since 1582. It was felt that the archaic language and sentences structure often obscured the meaning, and made the Bible difficult to understand when studied in the discussion clubs which have spread rapidly during the last four years among thousands of Catholics in all parts of the country.

Completion of the New Testament is expected in one and one-half years.

I.C.P.I.S. Geneva.



No. 45-46

Information Series

October-November 1938

World Missionary Statistics

A new series of world missionary statistics has been published by the International Missionary Council in connection with the forthcoming World Missionary Conference of Madras. It is based on the figures for 1935, and its findings are interesting from several points of view. A total of 27,577 European Protestant missionaries are at work in the whole world. In the service of the indigenous churches there are 97,044 ordained and unordained fully qualified native workers, of whom 14,045 are women. There are 100,886 native workers active in the educational work of missions and of the Church. Baptised native Christians number 10,971,066 in all, and to these must be added over two million who are being prepared for baptism or are having church instruction. In 53,158 elementary schools, 2,925,134 pupils are being educated. In addition there are 1218 high and middle schools and hundreds of Bible schools, theological schools, teachers' seminaries and colleges, with a total of well over 100,000 pupils. In 1092 hospitals, 1354 native men and women doctors are at work, in addition to 912 Europeans, while over and above 1232 European sisters, there are 4,134 fully trained native sisters, as well as nearly 9,000 other natives engaged in hospital work. The total income of the Protestant missions amounts to \$30,938,450. In comparison with the last statistics of this kind, which were issued in 1925, three facts may be mentioned: the number of European missionaries has been reduced, even though only by 423. The income of the Protestant missions has fallen very considerably, from seventy to thirty-one million dollars, although it is true that the revenue obtained from parish sources, government grants, school fees, hospital income, has risen to \$28,738,790. All figures that are of importance for the extension of the young churches show some essential increases. The number of native collaborators of all kinds has gone up by over 33%, that of the pupils in the higher schools likewise by over 33% and that of the total number of indigenous Christians by 69%.

I.C.P.I.S. Geneva.

CZECHOSLOVAKIAThe Non-Czech Protestant Church.

The Evangelical German Church in the Sudeten territory numbered, on October 25, 1919, the day when the region was returned to Czechoslovakia, 52 parishes. In 1921, the total number of its members was 118,600. When in due course this church was named the Evangelical German Church of Bohemia, Moravia and Silesia, the 45,000 German pastors living in the Carpathian region, notably those of Presbourg and Zips, were not affiliated. The total number of Protestants amongst the Sudeten Germans is only 5%. The majority belongs to the Catholic Church. According to information received from this region, the Evangelical Church of the Sudeten district has considerably developed during the last twenty years, thanks to numerous conversions. In 1919, there were 2,009 conversions, 2,025 in 1920, 2,403 in 1921, 1,700 in 1922, 1,414 in 1923, 1,721 in 1929, 1,754 in 1930, 1,780 in 1931, 1,956 in 1932, 2,360 in 1933, 3,073 in 1934, 3,812 in 1935, 4,663 in 1936, 4,820 in 1937. This total increase of 43,678 converts is balanced by a loss of 12,499, which gives the net figures of 31,179.

Today the Church numbers 137,368 members in 101 parishes, and 130 evangelisation stations. At the head of each ecclesiastical district, of which there are five, there is a Church Council. At the head of all the churches there are the president and a supreme council composed of clergy and laity who work together voluntarily. It is a Lutheran church which has succeeded in deepening the parish life during recent years.

The social work of the Church is considerable, and is concerned with a large number of schools, deaconesses' homes and hospitals.

As regards the Slovaks, who number 2.200.000, 340.000 are Lutherans who, with the 45.000 Germans and the 20.000 Hungarians, form the Evangelical Church of the Augsburgian Confession of Slovakia. The Reformed Church in Slovakia numbers 219.000 members who, except for 20.000 Slovaks, are all Hungarians.

I.C.P.I.S. Geneva.

#### ROUMANIA

##### The situation of the Baptists.

The situation of the Baptists in Roumania has become more difficult since the Minister for Public Instruction, Archbishop Colan, decreed that a Baptist parish must be composed of at least a hundred adult members and that it must possess a chapel. A chapel, however, is only allowed on condition that there are at least fifty fathers of families in the parish. Moreover, evangelisation requires state authorisation. As the 200.000 Baptists in Roumania are widely dispersed, they do not possess any buildings in which services could be held. The Baptist World Alliance has protested against these measures, stressing that they are contrary to the principle of religious liberty.

I.C.P.I.S. Geneva.

#### POLAND

##### The Evangelical-Augsburgian Church.

In the Evangelical Augsburgian Church of Poland influence on the church leadership has been taken away from the German majority of the parish members, by the Polish minority. The Bishop, all members of the consistorium, and all members of the remnant of the Synod, who hold all these offices in an overwhelmingly German Church, are Poles. Recent investigations have thrown light on the proportional figures in the Evangelical Augsburgian Church. For January 1, 1938, a total figure of 477.148 parish members is computed for this Church, among whom are 392.120 Germans and 85.028 Poles. That means, per hundred, 82 Germans to 18 Poles.

In the same way as in Polish Upper Silesia, the parishes of Wolhynia are now being deprived of their pastors.

The generally recognised leader of the German parish members of this Church, Pastor D. Alfred Kleindienst, of Luck, has received an order depriving him of the exercise of his office as from October 1 last. The reasons given are that the Governor of Wolhynian has taken away Dr. Kleindienst's Polish citizenship. Dr. Kleindienst was born in Luck, that is to say, on territory that is now Poland: his family has been settled there for three hundred years. He was a pastor there for seventeen years without any doubt being cast on his nationality. His is not the only case.

In Polish Upper Silesia the Governor has still not appointed a German pastor whose name was proposed to him by the German clergy for the presidency of the United Evangelical Church in Polish Upper Silesia. Following on the dissolution of the Parish Church Council in Kattowitz, the Parish Church Council in Schoppinitz has also been dissolved. The situation in Eastern Upper Silesia is therefore such that the Polish Catholic Governor has deprived the United Evangelical Church of its regular church leadership and to some extent of its regular parish representatives and pastors, and has replaced them with Poles who for the most part have never been members of the United Evangelical Church.

I.C.P.I.S. Geneva.



U.S.S.R.Pacifist tendencies

According to No. 22 of *Bezbojnik*, the organ of the Fighting Godless Movement in U.S.S.R., the Home Department has ordered an enquiry to be made into the number of Evangelists, Baptists and other sects who during the Great War showed pacifist tendencies and who carried on a campaign against war, inciting men to refuse military service. This enquiry is being carried out on the basis of documents which have enabled the Government "to discover the hidden, mobile aspirations of the pacifists, which led them to resist the Czarist Government."

The representatives of the sects in Russia were, according to the paper in question, in touch with the German Government, who had placed considerable sums at their disposal to strengthen the defeatist movement. These defeatists will be called upon to render an account of their attitude, except those who are members of the Communist Party.

I.C.P.I.S. Geneva.

JAPANJapan has 319 Catholic Churches.

According to recent church statistics, Japan has, apart from Korea and the island of Formosa, 319 Catholic churches and chapels. In Japan there are 115 native priests, 127 members of orders and 489 sisters. There are 112 larger and 271 smaller seminaries. Japan also has its own Catholic university, the highly thought of Sophia University, directed by Jesuits. The 53 Catholic middle schools are attended by a total of 15,036 pupils. There are also in Japan 27 Catholic orphanages, with 829 children; 8 homes for the aged, 2 leper stations, with 178 patients and 15 hospitals.

I.C.P.I.S. Geneva.

CANADAUnited Mine Workers Endorse  
Co-operative Movement.

The adult education movement as sponsored by St. Francis Xavier Catholic University, was heartily endorsed by the United Mine Workers District 26 Convention which met in Truro N.S. in August last. Many resolutions were passed at this Convention, but perhaps the most important was the decision of the U.M.W. to affiliate with the Co-operative Commonwealth Federation Party "as more nearly representing the ideas and economic aims of labour than any other now in existence."

"This move on the part of the U.M.W., says The Christian Advance of Napanee, Ontario, is significant. It represents a growing conviction on the part of many that the old line parties often allow themselves to become the tools of powerful industrial concerns and that the workers have not much to hope from them. Many labouring men feel rightly or wrongly that big business and the old line parties are lined up against them. While the Church cannot identify itself with any political party, it should demand of all parties that they meet the real needs of the great mass of our farming and labouring population."

I.C.P.I.S. Geneva.

MEXICOThe End of the Religious Conflict?

In the various Mexican federal states indications have been noticeable again in the last few months of a change in the policy so far adopted by the State towards the Church. The loyal attitude maintained by the Mexican episcopate and by the faithful in the Cardenas Government's dispute with foreign petroleum companies has contributed very largely to this change. Catholics have very willingly done their share in building up the national fund.

On the second Sunday in October the elections for the governorship took place in the state of Tabasco, and much depends for the Catholics on the results of these elections in a federal state which has hitherto been a burning point in the church struggle. The results of the elections will probably be made known at the end of October.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICAWorld Council gets Quarterly Magazine

The American quarterly magazine Christendom has become the property of the World Council of Churches, now in process of formation. The publication will be operated in the interests of the oecumenical movement by the joint executive committee of the American sections of the World Conference on Faith and Order and the Universal Christian Council on Life and Work. This transfer takes the form of a gift to the oecumenical movement by the present publishers, Willet, Clark & Co., with the participation of the editor, Dr. Charles Clayton Morrison. In giving Christendom to the oecumenical movement, the editor and the publishers unite in the belief that its field of influence will be distinctly widened thereby. As the publishers say, "we are proud of the fact that under our auspices there has been founded and developed a magazine destined for so important a place in the Church universal."

The first issue of the publication under its new management will appear in January.  
I.C.P.I.S. Geneva.

Church Youth Work to be reorganised

Definite proposals for reorganisation of young people's work in the Church were made by a conference of leaders of youth which met in New York from September 27th to 29th. The conference worked in three committees. These committees were concerned with organisation, programme and leadership training. The committee on organisation was particularly interested in the Young Churchman movement which is appearing in a number of dioceses and provinces. The term, young churchman movement, is used to describe a form of organisation in which all young people in a diocese are represented. This unifying of youth work has served to develop a spirit of co-operation and to give the young people of the Church the feeling of belonging to something very big and vital.

In view of all this, the committee saw the thrilling possibilities of the growth of this movement until there would be a Young Churchman Movement on a national scale. Therefore the committee recommended the establishment of a youth commission to encourage the growth of unified youth programmes, to provide organisational helps, programme materials and leadership training. Such a commission would function until the General Convention of 1940, when the further steps might be recommended.

The programme committee felt that the World Conference of Christian Youth to be held in Amsterdam next summer could be a focus for such programme material, and that the findings of the Amsterdam conference would provide many new areas for future study.

All reports were accepted by the entire conference and will be referred to the National Council for action.  
I.C.P.I.S. Geneva-

Quaker Refugee Relief.

On the occasion of their meeting in Philadelphia, the American Quakers examined the problem of relief to refugees, in Europe or in Asia. The President, Mr. Rufus M. Jones, stated that President Roosevelt had asked him to form a relief committee for refugees in Spain and China, and that he had already begun on negotiations with the White House, Washington. The relief committee thus launched by the Quakers will also include representatives of other churches. Considerable sums have already been put at their disposal.

It will be remembered that the Quakers are already concerning themselves daily with 50,000 Spanish children. It was emphasised once more, at the Philadelphia meeting, that in providing this assistance, the Quakers are not opposed to the Government, or system of Government, but that they are guided solely by their desire to help.

I.C.P.I.S. Geneva.



UNITED STATES OF AMERICAThe Catholic "Bishops' Programme"  
in Retrospect.

An article of extraordinary interest to all church people who entertain a concern for social justice appeared in the September 10th issue of The Yardstick, feature service of the National Catholic Welfare Conference.

The "Bishops' Programme of Social Reconstruction" to which it refers attracted wide attention in the early postwar period but it has largely dropped out of the public mind. The article, in part, follows:

"Had the Bishops' Programme been put into practice, we should not have had the deep tragedy of these last few years. Many other things we are thinking of doing were advocated in that Programme back in 1919, and it has had its influence on our actions. Land settlement colonies are being tried on a small scale now: the Bishops' Programme wanted them begun after the war. So with the federal employment service. So too with the minimum wage law and the governmental protection of the right to organise Public housing and insurance against unemployment and old age were advocated then, and so too was sickness insurance. So were consumers' co-operatives. So was a federal child labour law, included now in a limited way in the new wages-hours law that is just going into effect. The Bishops' Programme advocated vocational training but one that would be democratic and would include parish and private schools.

"All these were important then and are important now. The Programme disavowed writing any 'comprehensive scheme of reconstruction', but only certain immediate reforms and 'a few general principles which should become a guide to more distant development'. The Bishops' Programme said that high rates of wages and high purchasing power by the masses is the surest guarantee against unemployment. This is being commonly advocated now. It wanted labour unions to supplement collective bargaining with union-management co-operation in industrial management: the unions have been long wanting this and some have attained it...

"The additional things it wanted were to attack directly the evil of 'excessive gains by a small minority of privileged capitalists'. And it presented a three-part proposal: The ending of most monopolies; a regulation of necessary monopolies to an average return on actual investment; and high taxes on incomes and excess profits. Now 19 years later we have come around to a study of monopolies."

I.C.P.I.S. Geneva.

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Information Series.

November, 1938.

A Variegated Group of Small Churches.

Christendom is made up of three large groups: the Orthodox, the Roman Catholic and the Churches which have their origin in the Reformation. But between these three groups there are transition churches, which lie in the sphere between and which unite in themselves elements from both sides. The sphere lying between Orthodoxy and the Churches of the Papacy is occupied particularly richly with small Orthodox church bodies who live in union with Rome. The picture of this united Christendom is extraordinarily varied. It is composed according to the respective forms of service in five Eastern main rites.

The Greek rite is composed of eight united groups: 3,000 Greeks in Greece and Turkey, with a bishop in Constantinople; 50,000 Italian Greeks, descended from a group which, in the sixteenth century, fled before Islam to Italy and Sicily, with twenty bishops and sixty priests; 1,500,000 Roumanians, with one archbishop, four bishops and sixteen hundred priests; 6,000 Bulgarians, in the charge of an Apostolic Administrator in Sofia; 45,000 Southern Slav united churchmen, with a bishop in Agram; 142,000 Hungarians, with a bishop and over a hundred priests; 170,000 Melchites, with a Patriarch in Damascus and seventy bishops and a hundred and seventy clergy, who have the pastoral charge of the faithful who live scattered in Asia and Africa; 5,500,000 Ruthenians, who inhabit the border territory of the Eastern states (Poland, Czechoslovakia, Hungary), and have a Metropolitan in Lemberg.

Very small is the number of Christians belonging to the Armenian rite. In addition to the original Armenian Church customs, it has adopted many Greek elements. The Church language is the old Armenian. In individual groups there are 22,000 Armenians in Syria; over 400 Armenians in Palestine; over 10,000 Armenians in Turkey. They are all under the care of the Armenian Patriarch of Cilicia. Directly under the care of Rome there are: 3,000 Armenians in Greece; 5,000 Armenians in Poland and 5,500 Armenians in Roumania. In addition there are about 15,000 United Armenians in France, Belgium, North America and other countries. The total number of United Armenians is 100,000, with ten bishops.

The Alexandrine Rite of Christians of Coptic origin is composed of 32,000 United Copts, who belong to the Patriarchate of Alexandria; 30,000 United Ethiopians (Abyssinians), with a bishop in Erithrea; the Coptic Abyssinians, 3,500,000 in number, are not united with Rome.

The Antiochian Rite has its sphere among the Jacobites called after the monk Jacob Baraday. To this rite belong: 70,000 United Syrian Jacobites, using the old Syrian church language, and under the Patriarch of Antioch, living in Beirut; the 370,000 Maronites called after the Monastery of the holy Maron, and who live principally in Syria and Lebanon, but also in Egypt, Cyprus and America, also have their own Patriarch of Antioch; and finally, belonging to the Antiochian rite, there are still 20,000 Malankarose of the Antiochian rite, belonging to the part of the Mar Thoma Church inhabiting the Malabar



coast in South West India.

The Chaldean rite is found in Iran and Iraq. To it belong: 75.000 Chaldeans, with a Patriarch in Mosul, twelve bishoprics and over a hundred and fifty clergy; 550.000 Malabrese, also a part of the Indian Mar Thoma Christians, with a Metropolitan, three bishops and about seven hundred clergy.

The total number of all united Eastern Christians amounts to over 8.25.000. They are as numerous in church bodies as they are small in numerical size in comparison with the real Orthodox Churches.

I.C.P.I.S. Geneva.

GREECE

The Archbishop of Athens †

The Archbishop of Athens and Primate of Greece (Mgr. Chrysostomos Papadopoulos) died in Athens on October 22 at the age of 69. For many years he had been the outstanding ecclesiastic in his country, and to him the Church in Greece owes more perhaps than to anyone. He was known at home and abroad for his brilliant scholarship, as Professor of Ecclesiastical History in Athens University, and as the author of many works in his special subjects, which can be obtained in translation in many lands. He was a foundation member of the Athens Academy, the "most learned and erudite man in all the Orthodox Church, and one of the most voluminous writers in the world." Archbishop Chrysostomos was a warm friend of the oecumenical movement, and promoted oecumenical affairs in every way, especially in connection with the world conferences of Oxford and Edinburgh. He also took a personal part, through contributions on the Christian understanding of the Kingdom of God and History, in the thorough oecumenical exchange of thought which has been going on for the last few years.

The Greek Government has ordained three days' mourning. A royal decree to be published after the funeral will convoke the hierarchy, consisting of some 62 bishops, to elect the new archbishop. Voting will be preceded by prayer, and the Minister of Education and Cults, who will be present at the election, will sign the protocol. A further decree to be published within 15 days of the election will recognize the new archbishop.

I.C.P.I.S. Geneva.

U.S.A.

Baptist World Convention to Study Peace, Evangelism

The programme for the Baptist World Alliance meeting in Atlanta in July, 1939, will be built around three main themes: world peace, applying Christianity to world conditions, and evangelism. "We expect" said Dr. Louis D. Newton, who is Atlanta chairman of the programme, "more than 50,000 persons from all parts of the world to come to Atlanta during the meeting. All agencies of the Georgia Baptist Convention will work to make it one of the greatest religious meetings ever held."

I.C.P.I.S. Geneva.

GREAT BRITAIN

The Congress of Free Thinkers.

The Congress of Free Thinkers took place in London without the press being admitted. The following news has, however, filtered through so far: the Godless organisation of the U.S.S.R. was not represented, visa facilities having been refused by the British authorities. The countries represented were France, Belgium, Spain, U.S.A., Czechoslovakia. The presidents were Dr. Terwagne, well known in Free Thinker circles, and Mr. Cohen. The general tendency of the congress

was clearly anti-church. Emphasis was laid on the fact that since the Prague Congress atheist propaganda had achieved considerable results, especially as regards education, youth, the cinema, broadcasting. Christianity, it was declared, was a negation of the rights of man. Emphasis was also laid on the need to influence youth and of representing the Church to it as an important branch of "fascism". The Free Thinking press described the Catholic procession of 50.000 penitents, organised by Cardinal Hinsley in London some days after the congress as being composed of "the same people who are destroying Spain, for the fight in Spain is directed against the monster which claims to be the messenger of some god or other." The meeting of protest against atheist propaganda, organised by the Catholic Church and the non-Roman Churches, met with the same reception in the anti-Christian press.

I.C.P.I.S. Geneva.

GREAT BRITAIN

Oxford Group Movement.

A four story house in Berkeley Square, London, is being acquired by friends of the Oxford Group Movement in many countries to serve as a world centre of the movement. Groupers in different countries are being asked to furnish and equip the rooms. I.C.P.I.S. Geneva.

FRANCE

A Jubilee.

The Protestant Gymnasium of Strasbourg is preparing to celebrate its fourth centenary, on November 18, 19 and 20 next. Founded in 1538, by the Magistrate of the Free City and its Stettmeister, Jacques Sturm, this "high school" was directed by the celebrated humanist, Jean Sturm. In 1566 the gymnasium originally a Latin (secondary) school, became an academy, and in 1621 a university. It has thus been the cradle of the University of Strasbourg, and the model for numerous colleges in France, Germany and Switzerland. The name of Jean Sturm attracted many foreign students from all over Europe. The festival committee, presided over by Prof. R-Wille, of the Faculty of Theology, has undertaken to make this jubilee an outstanding one. The French Government, the city of Strasbourg, the university and churches, the College of France and various French and foreign learned institutions will take part in it, and past students from Alsace and beyond are preparing to show their devotion to this still flourishing school, one of the most glorious creations of the Renaissance. I.C.P.I.S. Geneva.

U.S.S.R.

A New Conception of History.

The leading daily, Pravda, published an article showing a different conception of the absolute "economic materialism" hitherto put forward. The doctrine that everything proceeds from an "economic basis" is injurious. This doctrine had been propagated by Schuljatnikow, and especially by the historian Potrowskij, who insisted that all world phenomena were the working out of "economic laws". The conception of history based on this theory called, it is maintained, for the falsification of history and, even more, for a distortion of reality. Independently of economic origins, and very often in contradiction to them, the idea, in itself, is revealed in the life of man, a theory, the political philosophy. For example, the Kolchos system in the U.S.S.R. is not the result of definite economic presuppositions, but rather the fruit of the thinking of Lenin and Stalin. Soviet socialism (socialism in one country), goes back to the same origins. Pravda closes the article with an appeal to its readers to oppose economic materialism with the new Stalin attitude to the history of the Communist party.

I.C.P.I.S. Geneva.



GREAT BRITAIN

A Message to the Nation.

The following message to the nation is issued by a conference representative of Christian Churches in England held at Lambeth Palace on October 21 under the presidency of the Archbishop of Canterbury. It is hoped that it may be possible to issue at a later date a fuller statement of Christian policy with regard to some of the problems of the present time:-

Within three days we saw war coming, and then suddenly peace came. It is needless to dwell on that unparalleled experience. Surely it cannot leave those who went through it just as they were before it happened. It would be a real spiritual disaster if, on the removal of the immediate danger, we were to sink back into our old habits of thought and life and miss the call of God.

The approaching Armistice-tide - the Sunday before Armistice Day, November 6, and Armistice Day itself, November 11 - will bring an opportunity to all to pause and think. We shall, of course, continue to make remembrance of those who at a time which now seems long ago gave their lives that their country might live. But this year there must be a new and solemn remembrance of what the Most High God has been saying in the events which this year we have witnessed - "Lest we forget."

We are only moving on the surface of these events unless we see beneath them the ultimate cause of the evils which brought Europe to the brink of war. It is manifold and widespread disobedience to the Will of God. Contrast His will of justice, of all that we mean by good will among men, with the aggressive ambitions, the jealousies and suspicions, the threats of violence which have brought disorder and distress to the world. Wrongs and cruelties have been, and are being, committed everywhere which even a generation ago would have seemed unthinkable. The Christian values on which we had hoped that civilization would be built are in danger of disappearing from the world. Unless they can be recovered, can that civilization escape its doom? Even in the very nearness of the recent dangers must we not see plainly a judgment of God? All nations, our own among them, and the whole Christian Church, have had some share in the guilt and have deserved the judgment. There can be no honest return to God without deep repentance for the past. With repentance there must be a resolve to seek a new way of life in the future. It is not enough to be thankful for deliverance from danger, not enough to prepare against its return. God's call is that we should set ourselves to recover and re-assert Christian standards in the life of nations.

It is not possible in this message to do more than indicate three special ways in which this task may be fulfilled:-

1) Christian duty demands that in the settlement of international disputes the method of reason, conference, and conciliation must be substituted for the method of violence. We must turn our backs on the faithless pessimism which asserts that war is inevitable or that a war now may be necessary to prevent another war in an unknown future. Rather we must set our faces towards friendly agreements between single nations and between groups of nations, in a circle ever widening until it may include all nations as members of one great community. The goal is simply that nations should become good neighbours, each thinking not of its own good only but also of the good of others. The way to this goal may involve sacrifices, and all nations, including our own must be ready to make them. Peace demands sacrifice as well as war.

2) Christian duty forbids us to acquiesce in a mere policy of rearmament. In the present condition of the world such rearmament may be necessary in this country. But a new light of hope for the future has dawned in the recent revelation of the deep longing for peace even in countries which have been most fully organized for war. This revelation lays upon statesmen the responsibility to resume with new hopefulness an endeavour to bring about by agreement such a regulation of armaments as may lead gradually but steadily to an ending of the competitive race. This race is surely insane. For if it continues the burden which it will lay upon the peoples will become intolerable. It will lower the whole standard of human life. It will prove to be itself an abiding menace to security and peace.

3) Meanwhile there is one plain Christian duty which brooks no delay. It is to bring help to the multitudes of men, women and children who by reason of race, or conscience, or religion, are bereft of home and hope. No Christian can forget the words of his Master, "I was a stranger and ye took me not in," for "inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me." Yet Christian people in this country, it must be confessed, have hitherto been sadly remiss in this duty of compassion. Let them now in thankfulness for the safety of their own homes so lately threatened be eager to answer the appeals made on behalf of these homeless refugees - those who in Czechoslovakia have a claim so strong on our sympathy, those who have been driven from their homes in Germany and Austria, not least those who though called "non-Aryan" in race are our fellow Christians.

But we dare not forget that there are multitudes at our own door who are in like need of help and hope. There are the thousands who are still workless and therefore hopeless, and who are still shut out from most of the things that enrich and ennoble human life. The duty of national service is being pressed upon us. Here is a sphere in which that duty must first be done. To a service of unceasing thought and care for these their brethren the whole fellowship of citizens is called.

It is to such tasks of peace and justice and mercy that the representatives of various Christian Churches who send forth this message desire to set themselves and to call their fellow countrymen. They know well the taunt that a divided Church has little right to speak in a divided world. They feel its force. But, though the unity of one visible body is not yet in sight, there has arisen within this century among Christian peoples and churches in this and other lands a new unity of spirit and action. A proof of it was given by the recent Oecumenical Conferences at Oxford and Edinburgh. It is one of the most hopeful signs of the times. If it grows - and all Christians are bound to further it - then Christendom may become not a phrase only or an echo of the past, but a living power among the nations of the world.

Finally, the question whether this nation will give heed or prove deaf to the voice of God speaking in the momentous experience through which it has passed must depend upon individual men and women. If the rule of God is to advance in the life of nations it must first be set up in these individual minds and consciences and hearts. God's Kingdom must come within before it can in any measure come without. There are many who even in these last weeks have come to realize that they have taken their Christianity too much for granted and that now it must be more purposeful and active. They and many others are asking: What can we do at this time to make our Christian faith and witness more effective? The answer must largely depend upon the special circum-



stances of their lives. But there is one answer which holds good in all circumstances. They can pray - pray with a new earnestness and width of outlook. Prayer with and for their fellow Christians in other countries would be itself an instrument of peace. And he knows little of the deeper mysteries of this world and of the history of human life within it who can set any limit by his own understanding to the power of prayer. Beyond this there is no man who honestly brings his own life within the control of God and whole-heartedly accepts the mastery of Christ to whom the Spirit of God within him will not make plain what he ought to do and give strength to do it.

These are some of the thoughts which may fill our minds at this coming Armistice-tide. Let each of us in the moments of silence on Armistice Day offer the resolve-"By God's help I will try for His sake and for the sake of my country and of the world to make my Christian faith more active and my witness to it more clear."

Thus remembrance of the mingled judgment and mercy which the year 1938 has brought may help our nation as it enters a new stage on its long history to turn to God in whose Will is our peace and from whom comes the Spirit of Love which is the deepest need of the world.

Representing the Church of England:-

The Archbishops of Canterbury and York; the Bishops of Coventry, Lichfield, Liverpool, London, and Southwark; Canons Tatlow and Thompson Elliott; the Revs.W.H.Elliott and Pat McCormick; Dr.J.H.Oldham and Sir Walter Moberly.

Representing the Federal Council of the Evangelical Free Churches:-

The Rev .Drs.S.M.Berry, S.W.Hughes, F.W.Norwood, J.H.Rushbrooke, J.Scott Lidgett, and W.L.Wardle; the Revs.M.E.Aubrey, James Colville, W.T.Elmslie, and R.W.Thompson; Mr.H.L.Taylor.

I.C.P.I.S. Geneva

The Invitations to join the World Council of Churches are being sent out.

During this month the invitations to the Churches to join the World Council of Churches are being sent out. These invitations will go to all Churches which were invited to the Oxford and Edinburgh Conferences. The Provisional Committee of the World Council will decide at its session in January what other Churches are to receive the invitation.

Each Church invited will receive four documents. The first is the letter of invitation signed by the following members of the Committee of Fourteen:

Most Rev. William Temple, D.D., Archbishop of York, Chairman,  
 Rev. William Adams Brown, D.D., Vice-Chairman (New York),  
 Dr. G.F. Barbour (Pitlochry, Scotland),  
 Rt. Rev. George Bell, Bishop of Chichester,  
 Rev. Dr. Marc Boegner (Paris),  
 Rt. Rev. H. Fuglsang-Damgaard, D.D., Bishop of Copenhagen,  
 Most Rev. Erling Eidem, D.D., Archbishop of Upsala,  
 Rev. Prof. G. Florovsky (Paris),  
 Most Rev. Metropolitan Germanos, D.D., Archbishop of Thyateira (London)  
 Dr. John R. Mott (New York),  
 Rev. Prof. Dr. S.F.H.J. Berkelbach van der Sprenkel (Utrecht),  
 Rev. J. Ross Stevenson, D.D., (Princeton),  
 Rt. Rev. Bishop G. Craig Stewart, D.D. (Chicago).

The second is a covering letter, also signed by the members of the Committee of Fourteen, of which the text is as follows:

"We forward this invitation to take part in the establishment of a World Council of Churches, at a time of critical importance. The whole Christian Church finds itself face to face with problems, needs, and forces which constitute a challenge to its principles and even a menace to its life. Often before in its long history the Church has found in such a challenge the occasion for exhibiting afresh to the world its character and unity.

"The proposal now made to establish a consultative body representing all Churches which accept its basis and approve its aims, and to which each should bring its own distinctive witness, arises by an inevitable process from the development of various movements since 1910 - and especially of those movements commonly called "Life and Work" and "Faith and Order". But it comes before us at a moment when the need for a presentation of the unity of Christian people in face of unchristian and antichristian tendencies in the world is of peculiar importance. We hope that it may be considered in relation to the special tasks of the worldwide Church in the world today.

"Yet it is not only or chiefly because it may be of practical convenience and utility that we commend this scheme. Rather it is because the very nature of the Church demands that it shall make manifest to the world the unity in Christ of all who believe in Him. The full unity of the Church is something for which we must still work and pray. But there exists a unity in allegiance to Our Lord for the manifestation of which we are responsible. We may not pretend that the existing unity among Christians is greater than in fact it is; but we should act upon it so far as it is already a reality. We can do this both by frank discussion of our differences on the basis of our common allegiance, which is the task of the Faith and Order Movement, and by combining to think out our



"witness in face of the needs of the world, which is the task of the Life and Work Movement. But much may be gained by drawing these together, for already the two Movements have been led, by the logic of their own principles, to occupy the same ground. And both will gain by seeing these special problems against the background of the Church's primary task of World Evangelisation.

"We are under no delusions with regard to the scope of our suggestions. We do not for a moment suppose that merely by acting upon them we can secure the triumph of Christian principles. The remedy for those evils which afflict or threaten the world is with God and not with us. As we put forward these proposals, which afford, as we think, the possibility of making a real advance, we would also call ourselves and all our fellow-Christians to cast all their care on God in deeper repentance, and in more trustful prayer for the strength which He alone can give.

"Christians can never be dismayed as they face the challenge of the world. Looking to the Risen Christ they find in that challenge a call to go forward in His Name."

The third document is the Constitution as drafted at the Utrecht Meeting in May 1938, with a few changes suggested by the Continuation Committee of Faith and Order at its meeting in August 1938.

The fourth document is an Explanatory Memorandum which contains a historical statement concerning the origin of the proposal, a short commentary on the Constitution, and an explanation concerning the administration during the period until the formal organisation of the World Council.

This Explanatory Memorandum contains the following paragraph concerning the Basis of the World Council of Churches:

"The Council stands on faith in our Lord Jesus Christ as God and Saviour. As its brevity shows, the basis is an affirmation of the Christian faith of the participating Churches, and not a credal test to judge Churches or persons. It is an affirmation of the Incarnation and the Atonement. The Council desires to be a fellowship of those Churches which accept these truths. But it does not concern itself with the manner in which the Churches interpret them. It will therefore be the responsibility of each particular Church to decide whether it can collaborate on this basis." I.C.P.I.S. Geneva.

Repercussions in the Churches Abroad, of the Measures adopted in Germany against the Jews.

Several leaders and Councils of Churches in different countries have spoken on the subject of the measures taken against the Jews in Germany. While condemning the Paris assassination, they emphasise that these measures make it much more difficult to arrive at an understanding between the nations, and they appeal to all, in the miserable situation to which these measures have led.

X In Great Britain, the Archbishop of Canterbury declared in an open letter published in "The Times" on November 12:

"I believe that I speak for the Christian people of this country in giving immediate expression to the feelings of indignation with which we have read of the deeds of cruelty and destruction which were perpetrated last Thursday in Germany and Austria. Whatever provocation may have been given by the deplorable act of a single irresponsible Jewish youth, reprisals on such a scale, so fierce, cruel and vindictive, cannot possibly be justified. A sinister significance is added to them by the fact that the police seem either to have acquiesced in them or to have been powerless to restrain them.

"It is most distasteful to write these words just when there is in this country a general desire to be on friendly terms with the German nation. But there are times when the mere instincts of humanity make silence impossible. Would that the rulers of the Reich could realise

that such excesses of hatred and malice put upon the friendship which we are ready to offer them an almost intolerable strain!

"I trust that in our churches on Sunday and thereafter remembrance may be made in our prayers of those who have suffered this fresh onset of persecution and whose future seems to be so dark and hopeless."

In the Netherlands, the Oecumenical Council has issued a circular letter to all the councils of churches asking them to remember the fate of the Jews and to protest against these persecutions, in their sermons and in their teaching. The Council has also asked the Government to provide as generous laws as possible concerning immigration.

In Switzerland, the Councils of the Churches at Basle and Zürich have published appeals, asking the faithful to help especially Christians of Jewish descent. The Churches are urging their members to take an energetic part in the alleviation of the general refugee distress. They are supporting the appeal of the Swiss refugee relief organisation.

I.C.P.I.S. Geneva.

#### GERMANY

#### Measures against the Dahlem Provisional Church Government.

Dr. Kerrl, as Reich Minister for Church Affairs, has brought in disciplinary proceedings, with the object of their removal from office, against the members of the Dahlem Provisional Church Government of the Confessional Church in Germany, because they had circulated the draft of a liturgy for intercession services to be used in the event of war. Although this liturgy has of course not been used it has been violently attacked by the Schwarze Korps because it contained a confession of sin in which mention was made of the sins of the Church and of the nation and because God's forgiveness was asked for the injustices and the distortion of truth. On the basis of these measures, the payment of salaries to the members in question of the Dahlem Provisional Government, has been stopped.

In connection with these measures, the Provincial Councils of Brethren adopted on November 2 a resolution in which they energetically repudiated the reproach that it was "as though the men of the Provisional Government had acted treasonably towards the State with this draft of its intercession service." They declare that the points in the draft which are attacked indisputably contain the faith of the Christian Church. They feel at one with the spiritual testimony of the Provisional Government, and with their love of the people.

I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### Repercussions in the Churches of the Measures taken in Germany against the Christians.

In connection with the intensification of the attacks against Church and Christianity in Germany, which has found especial expression in the formation of education in schools, several bishops of the Anglican Church have made the following statements:

The Bishop of Durham has emphasised that the most formidable hindrance to friendly relations between Germany and Great Britain arose from the feeling of moral repugnance which the racial and religious policy in Germany created in British minds. He remarks further that since Christianity was still professed and honoured in this country and we claim to be a Christian nation we could not be wholly indifferent to the fortune of our fellow-Christians in other countries and that since Christianity was not a national religion the Christian Church in this country could not admit the assumption of the German Government that its treatment of its Christian subjects was its own private concern. If the German Government desires friendship with England it must cease to insult our faith and persecute our fellow-believers.

The Bishop of Chichester said that the pace of the attack of Christianity in Germany was increasing and becoming more terrifying. He knew large numbers of the leaders of the German Evangelical Church and he was



thrilled by their extraordinary courage. He added that as regards his own country people deluded themselves with the thought that the annihilation of the Church could never happen in England. They must not forget that there was a growing secularism of life in England too. The gloves were off in Germany and the gloves were on in England. The Bishop ended by declaring that there would be grave objection to improving the relations of Great Britain and Germany while such religious and racial persecutions occurred.

Among other important personalities who expressed themselves in the same sense, we may mention the Bishop of Salisbury. I.C.P.I.S. Geneva.

#### SWITZERLAND

#### The Social Commission of the Federation of Churches.

This commission is at present at work on the report of the Oxford World Conference concerning the attitude of the Churches to economic questions. It has also published a popular leaflet, "Wege zum Arbeitsfrieden" (Ways to peace in labour), and has further publications on social questions in view. A change is beginning to show itself in the conception of economics, and has already found expression in the labour agreements which have been concluded between employers and employees in the metal and watch industries. Quite recently the commission has taken up in its study work the fall in the birth rate. The statistics of the Church Federation on the decrease in baptisms indicate the most sensational fall in the birth rate, which is also of significance from the confessional point of view. The director of the Confederated Statistical Office has provided the Commission with data which require very thorough study from the economic, moral and confessional points of views.

I.C.P.I.S. Geneva.

#### MEXICO

#### Interdenominational Gatherings.

A series of most successful interdenominational institutes and conventions dealing with the study of the Bible, religious education in the home, the preparation of lay leadership, the educational task of the Church and vacation church school work is reported by Sr. G. Baez Camargo, executive secretary of the Concilio nacional de Iglesias Evangelicas.

Camp Tlanextepec was again well attended this year. The direction of the camp was largely in the hands of young people who had received their training at former sessions of the camp. "The Leader and Group Work" and "The Development of Young Life" were the topics studied. Twelve of the students completed this year the three year course at camp and received their diplomas. The faculty represented five of the leading denominations in Mexico.

I.C.P.I.S. Geneva.

#### Conscientious Objectors to Military Service

Political tension has in many countries so augmented the spirit of nationalism that conscientious objectors to military service are no longer granted the comparative tolerance which for a time public opinion accorded them. The Conference of the International Fellowship of Reconciliation therefore requests the World Alliance for International Friendship through the Churches to ask the Churches to take steps (in the spirit of the relevant section of the report of the Oxford Conference 1937) to promote everywhere understanding of conscientious objection and also, in conscription countries, to encourage legislation permitting alternative service on a non-military basis.

A similar resolution was to be sent to the International Missionary Council for the Missionary Conference at Madras. I.C.P.I.S. Geneva.

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The Thirtieth Anniversary of the Federal Council

By Prof. D. Adolf Keller  
Geneva

At the beginning of December, the Federal Council, the American Church Federation, celebrates the thirtieth year of its existence. The development of this Federation reflects in itself a whole stage in the federative and oecumenical movement of our day. The time of its foundation goes back to the beginning of the century. As early as 1905, the idea of co-ordination took root, in 1908 the Federation came into being and it is today the largest Protestant body in the world.

The first four-year period was taken up with organisational tasks, and with the extension of the Federation over the whole country. Then followed the war years, during which the Federal Council stood resolutely, like other churches, behind the nation, but not without trying, before the outbreak of war, to do all it could for peace. The idealistic slogan "making the world safe for democracy" was also adopted by the churches in a manner that would no longer be followed today, for the American Churches, too, have moved away since then from an identification of the religious and philosophic points of view. During the War the Federal Council arranged the whole of the active service preaching for the American army and navy, and, together with the Y.M.C.A., did much for the welfare of the soldiers.

After the War the Federal Council gave its attention to the reconstruction of the relations that had been broken with Europe. It invited a representative of a European Church to the conference of Cleveland, in order to throw a bridge across to the European church world. Immediately afterwards, preparations began for the oecumenical conferences. Whereas the World Conference of Churches held in Lausanne in 1927 (Faith and Order), received its motive impulse in particular from the Anglican side, the Federal Council stood firmly behind the "Life and Work" movement and, in collaboration with Archbishop Söderblom and the Swedish Church Federation, prepared the first preliminary conference of Geneva in 1920, which preceded the world conference of churches held in 1925. In the course of these endeavours, the Federal Council fostered a real interest in the European churches, which led, in common with the endeavours in Switzerland and Denmark, to the foundation of the European Central Office for Inter-Church Aid, at the Bethesda Conference, as it was called, of official church representatives, held in Copenhagen in 1922. A European secretariat of the Federal Council was set up in Zürich, and through the mutual efforts of American and European church representatives, all kinds of links were forged between the churches of Europe and America, the Federal Council also devoting great attention to the cultivation of international relations with the Far East as well.

At home the Federal Council concentrated on the building up of local church federations in most of the larger cities. In the foreground of these endeavours was the desire to bring the churches together on the field of social activity. It was the time when the Social Gospel was in its prime. The Federal Council devoted itself with the utmost fearlessness to the defence of social justice, in the growing struggle between capital and labour. It did not hesitate to raise its voice against undeniably wrong conditions and injustices. And in many wellknown instances of strikes, it carried out its own investigations.



Tremendous opposition to the social activity of the Federation was of course sometimes aroused in the heavy industries, which were not prepared to tolerate any interference from the churches in the ruthlessly fought-out social struggle. Some churches, too, were not willing to stand for an energetic social policy which concerned itself not only with the interests of the unprotected worker, but with those of the negro as well.

The development of the oecumenical movement, which in recent years has led to more markedly theological groundwork and biblical foundations, brought the Federal Council, in view of the extent to which the masses were leaving the churches, to devote much closer attention to evangelisation. A great church mission to the people, the "national preaching mission", has been carried out during the last three years and is at the present time seeking to reach the academic youth of the universities.

The church movements for unity today are following two courses, one leading to a federative co-ordination, which is bringing the churches together in a working fellowship based on faith in the world-transforming power of the Gospel, and the other which aims at bringing about organic unity in faith and order. The Federal Council stands firmly for the principle of federative co-ordination and for that reason gives its particular support to practical co-operation on many fields, such as foreign missions, home missions, social work, religious education, etc. Since the world conferences of churches of Oxford and Edinburgh in 1937, the Federal Council has given its full support to the latest activities for unity, which at present are leading to the formation of a World Council of Churches. The American churches are completing their membership in this Council much more easily and more quickly than the churches of Europe.

The American Churches have no official relationship to the State. But none the less, or perhaps just for that very reason, they exercise a strong influence on public life and are frequently in touch with the state authorities on all kinds of matters concerning home politics and international relations. At the twenty-fifth anniversary of the Federal Council, President Roosevelt addressed the House of Representatives in Washington on the social-ethical conviction on which his social policy was based. It corresponded very largely, in its foundations, to the social creed in which the Federal Council has created its own social programme of the churches.

The Federal Council represents today the majority of the Evangelical Churches of America. Some thirty of them are members, properly speaking, of the Federation, while the Anglican and Lutheran churches are related to the Federation through study commissions. The experiences which the Federal Council has had on the field of the movement for unity, whether from the federative or from the organic point of view, are having a very beneficial effect in the present phase of the oecumenical movement, which is bringing the Churches of America more closely together than ever. The presidents of the Federal Council change every four years. Many of the most distinguished American church leaders, such as Dr. Cadman, Prof. Beven, Dr. Ivan Lee Holt, Dr. Jones, Prof. Richards and others, have held this important office. For the extension that has taken place in the work at home the Council is indebted in particular to the last two General Secretaries, Dr. Charles MacFarland and Dr. McCrea Cavert.

I.C.P.I.S. Geneva.

#### On the way to the Lutheran World Convention, 1940

Seven leading American Lutheran theologians met at Chicago, Ill., to initiate work on a study, "The Church in the World", which will be a primary consideration of the delegates attending the Lutheran World Convention at Philadelphia early in the summer of 1940. The commission will prepare one of the three exhaustive studies which will be the basis of consideration by the delegates attending the Convention. Except for a single American representative on each, the personnel of the other two commissions



will be chosen from the ranks of the leading European Lutheran theologians. Their study will concern "The Church, the Word and the Sacraments" and "The Church and other Churches". Each topic related to the general subject, "The Lutheran Church today". They will provide the greatest opportunity the Lutheran Church has ever had to give testimony to the fundamentals of the Christian religion to a world in turmoil and confusion for lack of understanding of, and loyalty to, its fundamentals.

I.C.P.I.S. Geneva.

## GREAT BRITAIN

### Baptists should study Oecumenical Movement.

A plea that Baptists should study the Oecumenical Movement in order that mistaken impressions as to the scope and object of the Faith and Order Movement may be dispelled, was made by the Rev. M.E. Aubrey, C.H., Secretary of the Baptist Union of Great Britain and Ireland. He said:

"Union may be far away, for the difficulties are real and at times seem insurmountable, but we are reaching by slow degrees a much fuller realisation and expression of our Unity... The forces that are hostile to Christianity are gathering together. But the Church of Christ is responding. It may be that when, centuries hence, the history of this century comes to be written, the outstanding fact to be chronicled will be the oecumenical movement; the coming together of Christian men and Churches with a passionate desire to labour as one for the redemption of the world by bringing men everywhere to Christ's thought and way of life, the Re-formation of the Church of God after its scattering."

### For a Real Understanding between the Nations

The "Message to the Nation" issued by representatives of the Anglican and Free Churches of Great Britain (see ICPIIS No. 47), has met with a keen response. Several leading Christian personalities in England have taken the opportunity to suggest some practical ways of applying the ideas of the message in the life of the nation. Emphasis is laid, in every quarter, on the fact that a new sense of responsibility in international relations must be created, on the basis of a new oecumenical ethos. The essential point which is brought out is that it is not enough to avert war: peace must be actively organised. The Times has been the channel for these expressions of views and has published a number of letters and appeals in this sense, from which we give the following extracts:

The Rev. W.H. Elliott, Vicar of St. Michal's Church, Chester Square, London, well known as the founder of the "League of Prayer for Peace", which numbers today nearly 700,000 members, published, together with the Rev. Pat McCormick, the Rev. M.E. Aubrey and Dr. S.M. Berry, a letter the main points of which are as follows:

"Our first task is prayer... What we seek is not only a call to prayer but a response to pledged prayer by those who will try to offer their prayers day by day to this end. There has existed for 18 months a League of Prayer for Peace. The members of this League have used together each day a prayer that is simple, uncontroversial and positive in its desire for a peace what is much deeper and wider than just the avoidance of war. The time has come for this League to be extended... The Dean of Westminster has consented to accept the trust of the League as it stands and to link it with all the prayers that have been offered and will be offered around the grave of the Unknown Warrior at Westminster Abbey. Prayer cards are to be sent out to those who wish to join - and it is hoped that million of Christians of all denominations will join - in this League which in future will be called "League of Prayer and Service". It is hoped that at 12 o'clock noon every day Christian people may pose for a second and wherever they may be say a short prayer into their work of thoughts: 'Give us peace for all time, O Lord, and fill my heart and the hearts of all men everywhere with the Spirit of Our Lord Jesus Christ'. This is not an obligation but it should be at least a widespread effort. Possibly there might be a bell run at that hour...



That prayer must be accompanied by action.... Our sympathy must be made practical. We must remember the many millions who at this moment are trailing they way across the world without homes, without food and without hope. Nor can we forget those others within distressed areas upon whom for years the burdens of life have fallen so unequally... Can we Christian Churches gird ourselves in a new unity and with a new resolve to this great task of offering justice and good will to all men everywhere who need it and will accept it?... None of the present problems can be solved unless we all view them from an altitude higher than any considerations merely of our own security, interest, and prestige and discuss them in a clearer and more Christian atmosphere... We claim also that the making of peace must demand from every one of us not less in personal service and sacrifice than we should be offering at this moment if war were upon us".

From a letter of F.R. Barry and Austin Thompson, Rural Deans of Westminster, we quote: "It is not enough to avoid war. Recent experience has surely proved to us that we cannot heal the hurt of the world so lightly. The absence of war is a negative ideal and it can be embraced only too easily at the cost of moral blindness or subterfuge. Nothing but true religion can secure peace and the Church has, therefore, a vital part to play. In this sense statesmen can "call in a new world to redress the balance of the old." In a world hagridden by fears and antagonisms it may well be that the fundamental need, if we should "exorcise the evil spirits" of which Lord Halifax spoke recently, is the elementary practice of prayer, in the sense of living in God's Presence so that His Peace may guard our hearts and minds." I.C.P.I.S. Geneva.

#### GREAT BRITAIN

#### Help for Christian Refugees

The Archbishop of Canterbury, the Cardinal of Westminster, the Moderator of the Church of Scotland and the Moderator of the Federal Council of the Evangelical Free Churches, and the Presidents of the Christian Council for Refugees from Germany and Central Europe have addressed a letter, published in The Times of November 17, from which we give the following extracts:

"Since the advent of the Nazi régime more than 200,000 men, women and children have been driven from Germany... In 'Great Germany' there remains not fewer than a million of Jews, of whom about half are Christians, many of whom are the so-called 'Non-Aryans'... We appeal to our own Government and to the Dominion Governments to give a lead to the world in this matter. We beg them in the name both of our Christian faith and of common humanity to open their doors generously to refugees before it is too late.. The Christian Council for Refugees from Germany and Central Europe has been formed for the express purpose of appealing to Christians to help these refugees, especially the Christian refugees, of whom the number is now probably not fewer than half a million. All the Christian Communions in this country and the recognised voluntary organisations dealing with the relief and assistance of Christian refugees are represented on this Council. The Jews have helped their own Jewish brethren most liberally and also many Christians of Jewish descent. Most earnestly do we entreat our fellow Christians to help their Christian brethren in like manner. Help may be given in these ways: by individual contribution to the general fund, educating and placing refugee children, arranging hospitality and training for emigration of various classes of young people, granting asylum to and the relief of the aged and those in distress; by adopting individual refugees, undertaking to pay the cost of their care and maintenance and of that training which will be necessary to adapt them for entirely new conditions of life."

At his autumn session, the Assembly of the Church of England, under the presidency of the Archbishop of Canterbury, has asked the Central Board of Finance to initiate a scheme for raising at least £50,000 for the help of Christian refugees and to this end to make if possible an initial grant of £5,000 from its corporate funds. £1,748 have immediately been subscribed. I.C.P.I.S. Geneva.



Appeal from the International Association for Liberal Christianity  
and Religious Freedom

The International Association for Liberal Christianity and Religious Freedom has addressed the following appeal to the Governments of Belgium, Denmark, England, Estonia, France, Finland, Hungary, the Netherlands, Norway, United States of America, Sweden and Switzerland:

"The International Association for Liberal Christianity and Religious Freedom representing twenty-three churches or federations of churches and groups with a total membership of about twenty million, under the impression of the tragic development of the Jewish problem in some countries of Europe, appeals to the Governments mentioned above that in the name of Christianity and humanitarian principles they shall not leave undone any attempt to reach an international solution of this urgent problem, and that in the meantime they shall do all that is within their power in order to relieve the suffering of the victims." I.C.P.I.S. Geneva.

For the victims of race persecutions

According to the declaration of the Oxford Conference (1937) regarding the removal of racial barriers:

"The Church dishonours its claim to oecumenical reality if it allows, even under the pressure of situations of great and genuine difficulty, the presence of racial barriers within it. We call attention here both to the acceptance of the colour bar in certain Churches and to the more widely diffused and less acknowledged evil of anti-Semitism, whereby not only have terrible sufferings been imposed upon the Jews by the States historically Christian, but membership within the Church denied or made difficult to those of the race to which our Lord belonged after the flesh"

and to the declaration of the World Alliance for International Friendship through the Churches (Larvik, 1938):

"With regard to the newer problem which has arisen through the action of certain Governments towards men and women of Jewish and 'non-Aryan' race, and is likely to be intensified in the near future, the Council welcomes the establishment of the 'London Committee' and invited members of the World Alliance to accord the fullest support to the efforts now being made by that Committee to provide for those who are compelled to leave their own country. The Christian Churches should make every effort to assist and relieve those who suffer thereby"

the General Secretary of the World Alliance for International Friendship through the Churches, Mr. H.L.Henriod, the General Secretary of the Provisional Committee for the World Council of Churches Dr. W.A.Visser 't Hooft, and the Director of the Central Office for Inter-Church Aid Prof. Adolf Keller, have published a letter from which we quote:

"We suggest that at this time all Churches should take immediate action based on these statements. The most practical action would seem to be:

"1) Corporate prayers of intercession;

"2) An approach to the Governments of the various countries requesting that they should act immediately

a) in order to allow a larger percentage of non-Aryan refugees to enter provisionally or definitely into the country concerned;

b) to further without delay the plan proposed by the Evian Conference for securing a permanent settlement of a large number of actual and potential non-Aryan refugees;

"3. Undertake as a Church the responsibility of the maintenance of some non-Aryan and Christian families and particularly of at least one non-Aryan pastor or theological student." I.C.P.I.S. Geneva.



CZECHOSLOVAKIAThe Jewish Question.

In the course of the second quarter of 1938, in the region of Greater Prague, 250 Jews officially stated that they had given up Judaism. The very large majority of them have entered the Christian Church. In the same period, and on the same territory, it may be indicated, by way of comparison, that, taking losses into account, the Roman Catholic Church showed a gain à 462, the various Protestant Churches a gain of 151 and the Czechoslovakian Church a gain of 94.

Since, as a result of recent events, this tendency of the Jewish element in Czechoslovakia to rally to the Christian Churches has been very strongly accentuated, the Diocesan Council of the Czechoslovakian Church has been obliged to take certain measures. The Czech Struggle, the official organ of the Czechoslovak Church, writes:

"The Diocesan Council of the Czechoslovak Church at Prague has given an order to all the clergy of the diocese of Prague not to baptise and not to admit into the cultural associations Jews who wish to enter the Church, without their being acquainted with the teaching and organisation of the church. The Diocesan Council, has ordered that a probation stage of six months is to be imposed on converts of this kind, during which they will familiarise themselves with the teaching and organisation of the Church. The clergy are obliged to make sure that the above conditions are fulfilled. Only then can they administer baptism, according to the rite of the Czechoslovak Church. In any event however, the consent of the Diocesan Council is required before the baptism of these converts."

I.C.P.I.S. Geneva.

International Centre for Aid in Czechoslovakia

The revision of the frontiers of Czechoslovakia has resulted in troubling the economic system of the country and in throwing innumerable persons into a tragic situation. In spite of the apparently superhuman efforts that are being made in Czechoslovakia itself, aid from abroad is indispensable. To help meet this need and in answer to numerous requests from countries regarding how funds can be sent to Czechoslovakia, the "International Centre for Aid in Czechoslovakia" has been constituted in Geneva. Its objects are:

To receive and hold, from all countries funds to be transferred to Czechoslovakia according to the need and demands of the officially constituted agencies administering refugee activities in Czechoslovakia: the Government, the Czechoslovak Red Cross and the private organisations.

To inform the public about the situation in Czechoslovakia and the growing needs of the refugees, whose number is already nearly 250,000.

To assist in every possible way those persons or groups abroad who are attempting to canalise the existent desire to help meet the needs in Czechoslovakia.

I.C.P.I.S. Geneva.

A Resolution of the International Christian Federation of Trades Unions

In the first days of November a committee meeting was held of the International Christian Federation of Trades Unions, in which representatives of the Catholic Trades Unions of Belgium, France, Luxemburg, the Netherlands, Switzerland, Hungary, as well as the delegates of ten Christian professional world syndicates took part. The following resolution was adopted:

"The Committee deplors the events of this year, which have brought Europe to the brink of a new world war. From the bottom of its heart it thanks the divine providence for having preserved the nations from the evil which they had called forth through their actions and their negligences. It condemns all application of force in the settlement of international disputes and stresses the necessity of observing, in mutual relations between the nations, the principles of the moral law. It de-

plores the fact that the development of the League of Nations has not led to the building up of an actual international order based on the rights of the nations, through which the causes of war may be removed, possible cases of conflict settled through peaceful methods and possibilities created of carrying out necessary and justifiable political changes in a peaceful manner.

"The Committee holds the view that, - even if at the moment rearmament represents for a number of states a necessary precautionary measure for the preservation of peace, - a new race in armaments would not help to bring about a new order, when the natural links that bind the nations together by destiny, the common welfare of mankind, and above all the well being of the workers still demand that the states shall make every effort to bring about a restriction of armaments by means of an international agreement and the reconstruction of the organisation of the international community.

"The Committee appeals to the great States, and in particular to the United States of America, which could make a significant contribution, by direct collaboration, to the building up of a new international order, to stand aside no longer, and to fulfil the international task which their high importance in the family of the nations imposes upon them."

I.C.P.I.S. Geneva.

#### NETHERLANDS

#### Institute for Religious Art.

An institute for the development of religious art was inaugurated in October in Utrecht by the Minister of Public Instruction, Arts and Science. The aim of this institute is to interest the Protestant Churches and the Churches associated in the oecumenical movement in religious art. It intends to organise in universities courses on religious art, to arrange a museum, a library and a collection of gramophone records, to organise exhibitions, theatrical performances, lectures, competitions, and to popularise the purchase of works of art.

The first exhibition, at the institute, is devoted to works of Dutch artists. The next exhibition will concern Orthodox ikonography.

The institute wishes to contribute to the development of the oecumenical movement by serving the church through art, and art through the church, and to become an international centre for painting, sculpture, architecture and religious music, within the heart of Christian oecumenism. It realises the interest which Christians are feeling more and more in the outward expression of religious feeling by means of art. Four commissions have been formed: one for the building and arrangement of churches, another for religious music, a third for liturgy and symbols and a fourth for the museum and exhibitions.

The institute appeals for the sympathy of the whole of oecumenical Christianity and for its collaboration; any information on the subject will be welcome. The institute (Archter St.Pieter 14, Utrecht, Netherlands) will receive with gratitude gifts for its museum, its library and its collection of records. Financial support may be sent either to the Nederlandsche Handelmaatschappij Bank, at Utrecht, Post Cheque No.11623, or to the Treasurer of the Institute: Jonkheer Dr. J.W.D.H.Schorer.

I.C.P.I.S. Geneva.

#### POLAND

#### The Hour of Catholicism.

In the presence of numerous representatives of the Polish episcopate, and of high officials of the State, a demonstration of faith by Polish Catholic youth took place recently in Jasna Gora. Cardinal Dr. August Hlond, Primas of Poland, made the following statements: "For the world and for Poland, on the threshold of a new era, the moment has come to decide whether to follow Christ or to go with those who deny God, against Christ. No man can put back the hour of history. Poland steps forward. For the second time in history the hour of Catholicism has rung in Poland."

I.C.P.I.S. Geneva.



The Oecumenical Ethos

In the midst and in spite of all the extraordinary tensions of the international situation, efforts for a reconstruction of international relations have in these last months been intensified and developed to an ever growing extent. It is of special significance for Christians of all churches and countries to be clear as regards these endeavours for genuine collaboration between the nations. In his "Observations upon the Christian Understanding of International Law", included in the oecumenical study book "The Universal Church and the World of Nations", Professor Max Huber, the well-known expert on international law, writes as follows:

"It would mean something great for the relations between the various nations if Christians were to fulfil one presupposition of love, namely, that of the comprehension of one's neighbour. Such understanding is only possible upon the basis of truth and honesty, and this again, since it presupposes self-criticism, upon the basis of humility. The significance of such a spiritual attitude becomes clear when we remember what a burden is laid upon international relations not only by the hatred, mistrust, and prejudices of the nations, but also by the self-deceptions, the false ideologies of unconscious self-justification, sometimes concealed under the guise of religion. Without the will to truth and honesty, even in the understanding of every nation, even of one which is quite different from one's own and possibly even unfriendly towards it, every effort to stabilize international order is impossible, and if it could establish itself outwardly it would even be dangerous. This sphere in the eyes of many people, outwardly so insignificant and so vague, within which every individual Christian can be responsibly active every day in speech and writing, and also in reading, above all in reading the newspapers and in the judgment he passes upon what he reads, is comparatively little noticed."

A practical example of such straightforward work for an oecumenical ethos is afforded by the proposals made by English church leaders such as M.E. Aubrey and Sidney M. Berry, in connection with the recently published "Appeal to the Nation". In addition to daily silent prayer for peace, in which hundreds of thousands join together every day at noon, it was suggested that all who wish to devote themselves to this simple service for understanding between the members of the various churches, should write, marking the envelope "Service", to the Vicar of the well-known London Church, St. Martin in the Fields, who would assemble all the enquiries, requests and suggestions in which people have declared their readiness to do something to help those who are in need in other countries, to enter into correspondence with them, and possibly also to invite them to stay with them, or who are willing to take part in any way in this service of mutual understanding. I.C.P.I.S. Geneva.

Help for the Churches of Czechoslovakia

On September 29 the fate of Czechoslovakia was decided. As early as October 1, the European Central Office for Inter-Church Aid issued an appeal for help, especially for the evangelical churches, which, as small minority churches, would be the hardest hit by the shock which the country has sustained and by the financial burden. They are losing their parishes and are having to find new posts for their clergy. They are heavily in debt on their church buildings, and receive a very meagre contribution from the State. The appeal of the Central Office was also supported by the other oecumenical organisations, as was also relief activity on behalf of refugees, which was jointly initiated later. The relief activity of the churches has produced so far over a hundred

thousand francs. It is being undertaken in collaboration with a church committee of twelve in Prague, which is also the seat of the Council of the Federated Churches of Czechoslovakia, whose president, the Lutheran Bishop Osusky, is also a member of the Committee of the European Central Office for Inter-Church Aid. The church collection, which has so far received gifts especially from Scotland, England, Ireland, Switzerland, America, is still going on. The Norwegian and Swedish churches are also arranging collections of the same kind.

I.C.P.I.S. Geneva.

#### Progress of the Catholic World Mission

According to statistics published, from Catholic sources, the Catholic missionary activity is showing considerable progress on all fronts.

Whereas in 1927 the number of the faithful coming under the jurisdiction of the Propaganda Fide was over fourteen million, it has risen today to twenty-one million. Missionary activity has met with great success in the "dark parts of the earth", where Catholics, who ten years ago only numbered three million, now reach a figure of nearly seven million. In the Belgian Congo, for example, there were, in 1927, about 563.000 Catholics; today there are 1.700.000, and over a million catechumens. The same is true of developments on the mission field in India. In 1927 there were a bare 172.000 Catholics, but today there are over three million. In spite of the numerous natural catastrophes and wars with which it has been visited, China numbers three million Catholics as against 2.300.000 in 1927. The available statistics show that on an average the Church has gained an annual total, through its missionary work, of some 681.000 Catholics.

The training of the indigenous clergy has been taken over by the Papal Works of the Holy Apostle Peter. At present it is maintaining 269 small seminaries, with 12.536 students, and 87 larger seminaries, with 3.443 students. The majority of these seminaries are in China, in Mongolia and in Manchuria. In all they number 124 seminaries, with 5.556 students. Africa comes next with 101 seminaries and 2.454 students. The figures are much lower for Indo-China and Siam, Japan and Korea, Oceania and Asia Minor. Europe numbers at present nine seminaries with 114 members. A similar number of students in America are distributed over four seminaries.

I.C.P.I.S. Geneva.

#### Uniate Statistics

From the Catholic periodical Dobryj Patyr published in Stanoslawow, we give the following world statistics of Christians united with Rome:

Ukrainians	5.350.000	Armenians	132.000
Roumanians	1.400.000	Maronites	375.000
Bulgarians	6.000	Malankarese	20.000
Georgians	10.000	Chaldeans	72.000
Greeks	3.000	Malabarese	580.000
Italo-Greeks	70.000	Copts	35.000
Yugoslavs	45.000	Abyssinians	34.000
Melkites	140.000		

Total number: 8.272.000

The number of United Ukrainians is divided as follows: Four million live in the three dioceses of Galacia. Over 600.000 live in Czechoslovakia (in two bishoprics) and 100.000 in Roumania. In America the United Ukrainians have over half a million (two bishoprics). There are also Ukrainian communities in Brazil, the Argentine and Austria. In Germany (not counting seasonal workers), there are about 20.000

I.C.P.I.S. Geneva.



### The All World Arabic Conference

Through the efforts of some Moslem emigrants in Argentina, an emissary, named Michel Kuzma, has been sent on a tour round the world to incite Moslems of all lands to a closer unity. Preparations are being made for holding an all-world conference at which it is proposed to discuss the following points: Arabic nationality in the bond of union between all Arabs, who are one in language, education, environment, geographical position, suffering and desire; work for political freedom; relief of the Arabic nation economically; raising of the standard of living; means of uniting scattered Arabs and asking emigrants to unite in helping their nation economically, educationally, socially and politically.

I.C.P.I.S. Geneva.

### GERMANY

#### Observation of Sunday in the daily press.

On the subject of information received from an official church press office concerning the observation of Sunday in the daily press, Das Evangelische Deutschland writes (on November 13): "We learn, from an authoritative quarter, in amplification of this information, that such observation is only due if it is of a supra-confessional, generally religious and purely edifying character, so that any believing German can give it his agreement, quite apart from his particular church or ideological convictions. This supra-confessional observation of Sunday is in no way based on an anti-church tendency, but on the fundamental principles of the daily press, which does not exist for a special group within the national community, but for all."

I.C.P.I.S. Geneva.

### POLAND

#### The Russian Orthodox Church.

The Polish Government has recently adopted further measures in connection with the Russian Orthodox Church in Poland. Among other steps taken, the Russian-speaking Orthodox paper Slovo, published in Warsaw, has been replaced by a Polish periodical called News of the Orthodox Metropolitanate in Poland. It is stated in the first number that the Orthodox Church will have no other official organ.

I.C.P.I.S. Geneva.

### ROUMANIA

#### The situation of the Baptists.

The Baptists in Roumania are in a difficult situation, and for this reason the Baptist World Alliance has sent a protest to the Roumanian Government on behalf of its members in Roumania (see ICPIIS No. 45-46). A dispute has been going on since then in the country itself, and abroad as well. In Great Britain, for example, representatives of the Anglican Church have declared themselves, in open letters, infavour of the Roumanian Government, whose attitude seems to them comprehensible. In reply, the General Secretary of the Baptist World Alliance, Dr. J.H. Rushbrooke, repudiated the accusations of proselytism and of political activity on the part of the Baptists. The Baptist organisation, he says, is autonomous, and its officers are Roumanian, and not foreigners, as was stated. They have no political character whatsoever. The accusation, for example, that Baptists support conscientious objection, is without foundation. There are, it is true, conscientious objectors among them, but they are isolated and individual cases, for the Baptist creed makes no such stipulation in its dogma. As to the accusation of proselytism, based on the fact that the number of Baptists, which before the War amounted to 20.000, is now over 60.000, it cannot be maintained. Actually, Roumania has considerably increased her territory since the War, and has acquired in this way a large number of Baptists who were previously living outside her frontiers. The Baptist Church is not therefore an "invading Church, but a native Church", a fact which is keenly appreciated in intellectual circles in Roumania. The freedom of preaching which was given to the Baptists by the law which accords religious liberty is an essential element of the freedom of the Church. Baptist preaching is not anti-Orthodox, but solely the expression of the compulsion felt by men who have a personal experience of the grace of

God in Jesus Christ and hold the New Testament to be the sole and sufficient authority in Christian faith and practice to present the truth to their fellow men, and to seek to bring others into living fellowship with their Lord and Saviour. That, - not an anti-Orthodox attitude, - is essential.

I.C.P.I.S. Geneva.

## FRANCE

### Calvinist Celebrations in Strasbourg.

Strasbourg, and with it the whole Reformed Church world, celebrated on October 29 and 30 last the arrival of Calvin in this city, and with it perhaps the most significant of all stages in the development of Reformed churchmanship in the sphere of Calvinism (1538-41). Apart from Zürich there was no city in which the religious revolution came about more happily than in Strasbourg, and this fact was specially thanks to the influence of the reformer Bucer, who not only formed very fortunate relations with the authorities, but also played a mediating part between Lutheranism and Zwingli-ism.

The young reformer Calvin came to Strasbourg in 1538, driven out of Geneva by the authorities, and prepared to withdraw once more into a life of private scholarship and study. Bucer retained him for the Church. In fact, it was his influence which first made Calvin into a Church reformer. For there in Strasbourg Calvin learnt the first organisation of a community and created, from the group of French refugees, the muster of all the Calvinist parishes. In Strasbourg moreover, the first Calvinist liturgy was drawn up, in a "liturgical spring", and in particular that general confession of sins which comes at the beginning of the service, and from which the Reformed order of service was built up: confession, declaration of grace, sermon, thanksgiving and intercession. In Strasbourg was also evolved that element of church discipline which Calvin so zealously carried out after his return to Geneva. And finally it was in Strasbourg that the first Reformed book of Hymns and Psalms was created. In Strasbourg Calvin also began his educational activity which subsequently achieved such far-reaching effects in Geneva.

The Reformed Church of Strasbourg invited to these celebrations representatives of foreign churches and faculties. The French state authorities were also officially represented (the Church in Alsace being still the State Church, in spite of the separation between Church and State which applies in the rest of France).

Many references were made to the fact that Bucer and Calvin were really oecumenical reformers. No one, at all events, who opposes the oecumenical movement, may call on Bucer for support, for he was a "real fanatic for union", nor on Calvin, who wrote to the Archbishop of Canterbury that he would willingly cross ten seas in order to do something for Christian unity.

I.C.P.I.S. Geneva.

## UNITED STATES OF AMERICA

### More Churches approve World Council.

To the list of the churches having approved the plan for the World Council of Churches, at least in principle:

General Assembly of the Presbyterian Church in the U.S.A.,  
 General Assembly of the Presbyterian Church in the U.S.A. South,  
 General Council of Congregational Christian Churches,  
 Northern Baptist Convention,  
 Executive Committee of the United Lutheran Church,  
 Evangelical Lutheran Augustana Synod of North America,  
 General Council of the Evangelical and Reformed Church,  
 General Synod of the Reformed Church in America,  
 General Assembly of the United Presbyterian Church,  
 General Convention of the Protestant Episcopal Church,  
 General Conference of the Methodist Episcopal Church,

others are now to be added:



The General Conference of the Evangelical Church,  
 The General Conference of the Seventh Day Baptist Churches,  
 The Convention of the United Lutheran Church (provisionally),  
 The International Convention of the Disciples of Christ,  
 The General Conference of the Primitive Methodist Church,  
 In Canada, two bodies: the Church of England in Canada and the  
 United Church of Canada, have taken favourable action.

The General Conference of the Evangelical Church, meeting in Johnstown, Pa., in the week following the receipt of the official invitation from the Committee of Fourteen, headed by the Archbishop of York, un-animously voted to join the World Council. Although the General Assembly of the Presbyterian Church in the U.S.A. and the National Council of the Congregational Christian Churches had earlier voted to become members, the Evangelical Church is the first American Body to act upon the official invitation, which could not be issued until the Continuation Committee of the World Council on Faith and Order gave its approval to the proposed Constitution on September first.

The action of the International Convention of the Disciples of Christ, meeting in Denver, Colo., October 16, 21, in joining the World Council was enthusiastic and unanimous.

A summary of the action up to the present date shows that eighteen national communions in the United States and Canada have received the plan favourably and given some measure of approval. In several cases this approval has already been extended to a formal decision; in other cases it has meant endorsement in principle or the appointment of committees to study the matter and make recommendation for further action.

I.C.P.I.S. Geneva.

#### UNITED STATES OF AMERICA

#### Co-ordination of Church Movements

A Call for the co-ordination of the Missionary movement, the Oecumenical Movement and the Peace Movement in the Churches was made by the Department of International Justice and Goodwill of the Federal Council of Churches in its annual Armistice Sunday message which has been read in churches November 6.

The message points to the recently organised Church Committee for China Relief as an example of the co-ordination of the three movements, and urges closer co-ordination on a wider scale "to increase the effectiveness of the church's contribution".

I.C.P.I.S. Geneva.

#### National Moral Standards urged by World Friendship Alliance.

Hope for international peace lies in the application of standards of morality to the conduct of national policies, in the opinion of members of the World Alliance for International Friendship through the Churches, meeting in San Francisco for their twenty-third annual Goodwill Congress. A statement of principles issued affirmed the following doctrine:

1. The members of every church, synagogue or other religious agency should become informed as to the relations of the United States with other nations, the conditions under which peace is threatened, the moral dangers involved in international enmities, and various efforts now being made to establish justice and order.
2. Peace results from the practical recognition that all men are brothers whose common destiny is God, the Father of all. This brotherhood fails if justice and love are ignored.
3. Moral principles must be applied to the economic and racial factors of international relations.
4. Churches, synagogues and other religious agencies, as well as individuals, should actively support intelligent legislation and co-operative efforts to prevent war and to establish international justice and order.

I.C.P.I.S. Geneva.

Denominationalism within Oecumenism

One aspect of oecumenism in our day is the desire to tighten the links between the members of one and the same confession, one and the same denomination. For example, in order to deepen the sense of their unity, the Methodists have organised wireless transmissions intended to reach their members in all parts of the world. At Pittsburg, U.S.A., the Methodist International Broadcast has organised, this winter, broadcasts which have been arranged for the first Sunday of each month from October 2 to May 7, from 11.15 p.m. till midnight, Eastern Standard Time.

The chief purpose of these broadcasts is to send messages to the missionaries of the Methodist Episcopal Church, both home and foreign. As long distance broadcasting facilities improve and as missionaries increasingly obtain receiving sets, these broadcasts are becoming more appreciated. Each year new countries are added to the list of those where the messages are heard.

I.C.P.I.S. Geneva.

The I.L.O. Year Book and the Churches

In an article recently published by the I.C.P.I.S., Professor A.Keller emphasised the attention which the International Labour Organisation was paying to the social thinking and action of the churches and of the main international Christian organisations.

On this subject, - and as a further proof of this interest, - it is worth pointing out the space devoted to the churches in a recent publication of the International Labour Organisation, - the I.L.O. Year Book, 1937-1938.

For the Anglican, Orthodox, Protestant and Old Catholic churches, the Year Book deals in particular with the Oxford Conference. "This world conference", it states, "was the occasion of an important definition of the position of the churches, members of the Universal Christian Council, especially as regards social problems..."

The social thinking of the Oxford Conference "coincides at several points with the preoccupations of the industrial world, especially those which it expressed at the International Labour Conference."

The I.L.O. Year Book then gives a detailed summary of the report of the Oxford meeting concerning the responsibilities of the Church in the economic and industrial domain. Moreover, various statements by international Christian organisations figure in this part of the Year Book. They concern the World Conference of the Society of Friends; the World Alliance of Y.M.C.A.'s and the World's Committee of Y.W.C.A.'s.

For the Roman Catholic Church, the Year Book summarises in particular the Apostolic Letter to the Mexican Episcopate, and the Encyclical on atheistic communism, which deals at length with the evils of which the workers are victims, and with the remedies which it is necessary to apply.

In addition, various episcopal declarations are summarised, in this part of the Year Book, which also contains information on the social weeks and on Catholic congresses held in various countries, as well as on the Catholic working class youth movement, and the social schools.

But for the churches, - clergy and laity alike, - the interest of this Year Book is not confined to this chapter. In fact, the Year Book constitutes an international annual of social politics. Its aim is to give an account of the most striking events, from the social point of view, which have occurred in all the countries of the world in the course



of the period under review. Avoiding a dry enumeration of legislative measures, it makes a point of putting them on to the background on which they happened. All questions of real importance concerning the protection of the worker are treated from this viewpoint, in this repertory of contemporary social progress. In view of the difficulty everywhere of securing information on the evolution of social progress, the Year Book gives in this connection everything that it is really important to know.

I.C.P.I.S. Geneva.

### Oecumenical attitude of Scottish Congregations on the Continent

On the Continent of Europe and around the Mediterranean a considerable number of churches are connected with and mainly maintained by the Church of Scotland. They are to be found in Amsterdam, Rotterdam, Brussels, Ypres, Paris, Mentone, Nice, Cannes, Lisbon, Estoril, Gibraltar, Madeira, Malta, Rome, Florence, Leghorn, Lausanne, Budapest, Cluj, Istanbul, Cairo, Alexandria, Jaffa, Tiberias, Haifa and Jerusalem. While they are provided primarily for Scots people, others of other communions or of other nationalities are made welcome by the Scottish ministers and their people, if they appreciate scottish forms of worship. In fact many folk from Continental countries, as well as people from the British Dominions and Colonies, and from the Far East do join in the worship of these Scottish churches, and, not infrequently brethren from Holland, Italy, France and other parts have become office bearers and taken a lively share in the activities of the Scots kirks, while the buildings in several places have also been willingly given to congregations of other nationalities for their worship, - German, Russian, French, etc.

I.C.P.I.S. Geneva.

### NETHERLANDS

#### An Advent Message.

From an Advent Message published by the Oecumenical Council of the Netherlands, we take the following passages:

"During the weeks which precede Christmas, the Christian Church seeks its Lord who came, who comes and who will come. At the heart of a troubled world, the Church has, in Jesus Christ, its foundation, its strength and its hope. We give thanks to God that Christians in the whole world are more conscious of their communion in Christ and of their responsibility. The world conferences of the churches in Oxford and Edinburgh in 1937, the world conference of missions which is to be held in Madras and the first meeting of the Christian youth of the whole world, which will be held next year in Amsterdam, are sure signs that God is continuing, in spite of oppression and persecution, to build up His Church.

"United in Christ, and in Him united with one another, we feel ourselves called to be a community which realises brotherhood among men, all of us sons of the Heavenly Father, a community beyond race and class and nation, a world community of men who are guilty but forgiven, united by suffering and struggle, by prayer and in praise of God: a holy people which proclaims the virtues of Him who has called us out of the darkness into His marvellous light.

"Even in these sombre days, the bells of Bethlehem will ring to proclaim the good news that the Saviour has come".

I.C.P.I.S. Geneva.

### HUNGARY

#### General Convention of the Reformed Church

The General Convention of the Reformed Church in Hungary has summoned the Provincial Synod for February 1, 1939. The synod is to deal with the situation of the Hungarian Reformed communities in the regions which have been returned to Hungary by Czechoslovakia, and will have to arrange their union with the Reformed Church of Hungary. The text for the Synod will previously be worked out in friendly consultation between the representatives of the four church districts and of the Reformed Church bodies returned to Hungary. Further decrees are to be issued after the

reunion by the new, enlarged Synod. Through the Vienna agreement the Hungarian Reformed Church receives back 256 communities, with 203,500 souls. 26 Hungarian Reformed communities still remain on Czechoslovakian territory, with 17,500 souls.

I.C.P.I.S. Geneva.

U.S.S.R.Some Figures concerning the Confiscation of the Goods of the Orthodox Monasteries.

The periodical The Godless of October 21 published some figures hitherto unknown of the confiscation of goods which previously belonged to Orthodox monasteries in Russia. The total number of monasteries which have been "liquidated" is 673. Their fortune, considerably smaller than was believed, amounted, in money and securities, to 4,300,000 roubles in the course of the year 1918-19. On the other hand, their house property and real estate was considerably higher in value. The Soviet Government took away 311 agricultural enterprises, 436 small farms, 602 cattle breeding concerns, 84 factories, 1112 renting houses, 277 hospitals and orphanages, over 700 homes, 828,000 desiatines of cultivated land. These are now part of the collective farms, with the exception of the forest land, which is administered by the State forestry department.

I.C.P.I.S. Geneva.

"The Anti-Godless"

The Soviet paper Troud, in its issue of November 20, published an article on the results of the anti-religious activity of the committees of syndicates during the last fifteen months. Today, this paper declares, there are certainly anti-religious groups in the syndicates, but there are also "anti-Godless" groups as well. Several syndical committees not only have not intensified the activity of the Godless, but they pretend not to notice the "anti-Godless" groups which have been formed in certain factories. When it is asked how it is possible that anti-Godless circles should have succeeded in forming themselves, the blame is attached to the lack of activity on the part of the Godless, the lack of cells capable of directing anti-religious propaganda, etc. Troud remarks that these are only evasions, and that at heart the desire does not exist to hamper relations with the Christian worker group.

I.C.P.I.S. Geneva.

The Departure from the Sandjak of Alexandretta

In the Sandjak, which was recently given to Turkey, some 20,000 Armenians live. The news of the withdrawal of France from this sphere has had quite as alarming an effect on this Christian population as had the withdrawal of France from Silicia, which was immediately followed by massacres. A large-scale retreat from this district began when the agreement was signed, so that hundreds of villages are almost deserted, in spite of the fact that the harvest is in sight. When it became known that the Turks would not take possession of the whole Sandjak, a great many people returned home to their harvest with their families. Since the middle of October, and the erection of a customs cordon all along the Syrian frontier, a new exodus has begun. The reason for it is fear of the Turks. There may be no justification in the new Turkey for this apprehension, but the Armenians cannot forget what has happened in the past. Quite two-thirds of the Armenian community have gone away, most of them towards Aleppo, and others towards Southern Syria and Lebanon, where they are able to find work. No one, of course, encourages migration, but the flight is difficult to stop, and these poor people are faced with a terrible winter, especially as the Nansen Office in Geneva cannot give them any further help.

Another old Christian community lives in the region of Khabur, and also along the Turko-Syrian frontier. About 9,000 Assyrians are settled there. Some four villages quite near the Turkish frontier have been evacuated and new villages built further away. The last harvest was a remarkable one and this little nation is content. This happier situation is due to the Assyrian Settlement Committee, whose organisers, M. Cuénod and Captain Villoud, are still at work, helping the Assyrians.

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Whither the Refugees?

The most recent measures adopted in Germany against the Jews have resulted in doors being opened to them which had hitherto been closed. The European Continent is still today of course almost hermitically closed for refugees. But, on the other hand, the British Empire is remembering its possibilities. The Bishop of Chichester mentioned in the House of Lords the dominions of South and East Africa. Australia and New Zealand are now offering to admit a quota of refugees. The great obstacle, of course, is the large precautionary sum required, of two hundred pounds, and the enormous cost of the journey. Palestine has become a danger spot for Jews and for the British Government; nor does Cyprus offer many prospects in this connection.

The English and Scottish churches are offering hospitality for the time being to a number of pastors' families, until their further transport is assured. The Home Office seems to be raising no objection to these invitations, but points out the need for re-training, especially for young people; who must turn their attention to concerning themselves with manual work. In this connection people are looking to America, whence came the initiative for the summoning of the Evian Conference.

The immigration laws of the United States provide a quota for each country, which is determined, not according to where a person lives, but according to the place of birth. Only parents, married people and grown up children are not subject to immigration restrictions through the quota. Professors and scientific specialists or outstanding artists who are invited under contract are in any case not affected by the decisions of the immigration quota. The quota figure for Germany and Austria together amounts, from July 1 to June 30 of next year, to 27,370. At present there are 61,300 applicants on the quota list, so that it is filled in advance for two years. It is also possible to visit the United States as a "temporary visitor", or as a tourist, or for purposes of study. Many people attempt in this way to get into Cuba and Mexico. That means that they must support themselves for two years. Cuba gives no permission to enter the country.

Evangelical pastors do not come under the quota, if they are appointed by a parish, and show the consul a "non quota visé". But each case is treated entirely individually. Admission on the basis of an affidavit is very difficult, for only very few people could undertake for quite unknown persons the required financial guarantee for a longer period. Scientific institutions, such as universities, will give such affidavits only to extremely well-known scholars. The consuls are instructed to find out whether an immigrant is likely to become a burden on the public charge. At present in the American churches a systematic enquiry is going on into persons who would be able to undertake a guarantee. Intellectuals find it more difficult to obtain admission than trained workers and technicians.

South America has greater possibilities of immigration, but is surrounded with precautionary measures. A settlement of fifty persons, established in Columbia by the British Church Relief Committee, has come down to twenty-six persons, but they will very soon be self-supporting. Individual settlements have also hitherto been possible in Venezuela and the Argentine. Here it is a matter for the most part of agricultural and technical work. In Paraguay and Brazil, Russian evangelical refugees from China found shelter a short time ago. Recently possibilities have been heard of in Chile, Guatemala and Porto Rico. All these states have a good deal of land suitable for settlement, and also land that does not first require cultivation. But the conditions of immigration include



for the most part the payment of caution money, and it has to be reckoned that settlement families require to be supported for a whole year.

Individual settlers and groups of refugees and their patron organisations can hardly break through the embargo measures which the States in South America have set up. It is hoped that the new High Commissioner of the League of Nations, Sir Herbert Emerson, with his expert assistant, Dr. G. Kullmann (Zürich), will build, in the preliminary negotiations with the Governments, the bridges which must in the first place be there before individuals will dare to venture on emigration with any sense of security or of being adequately covered and advised. Sir Herbert Emerson, as Governor of the Punjab for over thirty-five years, has gained considerable experience in matters of administration, and Dr. Kullmann, through the work which he has already done in the League of Nations, is thoroughly well-informed on all these problems. The private international organisations, whose co-operation, in the view of the president of the Evian Conference, Myron Taylor, is indispensable for the solution of the refugee question, are looking with great hopes to this necessary preliminary work, which will make their detailed work in the first place possible.

In the Near East it is hardly possible to provide for German refugees. The greatest efforts are being made here in connection with Armenian and Assyrian settlements. But since the Sandjak was handed over to Turkey, thousands of Armenian settlers are abandoning their homes and are withdrawing towards Syria. Through the League of Nations High Commission 9,000 Assyrians have been settled along the Khabur.

A principal condition for the success of a settlement is not only the state of the soil and a healthy climate, but the right composition of a colony. The ideal mode of procedure in forming a settlement is that followed by those colonies which led, on a religious basis, to the founding of the states of Hodelsland, Massachusetts, Pennsylvania, or possibly the settlements of the Bohemian and Moravian Brethren.

I.C.P.I.S. Geneva.

#### Uniat and Protestants in Sub-Carpathia

The approximately five million Ruthenians in South Poland belong to the Uniat Church which is to be found in the frontier sphere between the Roman Catholic and Orthodox Churches. There are also Lutheran and Reformed churches in Galicia, for which, in the sixteenth century, at the time of the Synod of Sendomir, the second Helvetican Confession at one time had become almost the common confession of faith. But the main bulk of the Ruthenian people in the Polish Ukraine were led by the Jesuits in the Counter-Reformation at the Conference of Brest in the year 1596 to the union between Orthodox and Catholics. Through this union, the then Orthodox population of lesser Poland was to have been set free from Orthodox Russia. This meant for them recognition of the Roman dogma and Roman jurisdiction, but they retained the old Slav church language and the married priesthood right down to the present day. Uniat churches are scattered over the whole country, for the most part surrounded by trembling silver birches, beneath which large troops of children from the pastors' houses play. The polanisation of this Uniat Church means its latinisation and romanisation, which quite recently has received a stronger impetus, a fact which the Ruthenian people who are rooted in the soil lament.

But in the midst of this Ruthenian Uniat population there is a growing evangelical movement. It originated in the German camp for prisoners of war, where the peasant Kwasnink learnt to know the Bible, and then made it known after his return to his home. This bible movement was worked up by American and Canadian "Ukrainians" into an evangelical movement which quickly spread in the region of Stanislawow and Kolomea, but which today has penetrated as far as Lemberg in the west, and is also encroaching towards Wolhynien.



This evangelical movement is divided into a Lutheran and a Reformed wing, which between them have sixty to seventy parishes and preaching stations, and about the same number of pastors and evangelists, as well as a number of students, some of whom are studying in Switzerland. The Lutheran wing has remained under the care of the well known pastor Zöckler in Stanislawow while the Reformed group has affiliated itself to the Reformed Church in Warsaw. This "Ukrainian Evangelical Movement", in addition to the Reformed Church of Poland, and to the Church of the Bohemian Brethren, seems to be the kernel of a Slav Protestantism, which especially remembers in Poland that in the sixteenth century a close religious relationship existed with Switzerland.

Since 1925 this evangelical movement has been on the increase in the Polish Ukraine, and has been counselled and supported by the "Administrative Committee of Eastern European Reformed and Lutheran Churches", which is to meet in future in Warsaw. The Committee not only sees to it that a religious movement of this kind is kept free of political motives, but is helping the people with a Ukrainian translation of the Bible, which is now being issued by the well-known scholar Ohijenko, in collaboration with the British Bible Society.

Church services held in private houses, as was previously the case, no longer take place, and this has led to a rapid construction of chapels. Protestantism in this region is strongly biblical, with a pull towards the ascetic and the eschatological.

In addition to the Evangelical Ukrainians, there is also in Galicia a small German Evangelical Church, with Lutherans under Dr. Zöckler and Reformed churchmen under the Swiss pastor Senior Royer. They live peacefully together in one church, with a centre in Stanislawow, and are in more or less close contact with the Polish Lutherans under Bishop Bursche in Warsaw, with the Reformed Churches in Warsaw and Wilna, the German United Churches in Posen, Pomerellen and Upper Silesia. An active Church Federation has not of course so far been formed.

In the Soviet Ukraine about ten years ago a peculiar religious movement emerged, a kind of autocephalous Orthodox Church with some thirty bishops and 4.000 parishes. It was a revival of Russian Orthodoxy, which combined the old Russian mysticism and episcopal constitution with evangelical tendencies and especially with the teaching of the Bible. But it was soon liquidated by the Soviet. I.C.P.I.S. Geneva.

## CZECHOSLOVAKIA

### The Suffering Churches.

The most recent news from Czechoslovakia shows that not only refugee distress is prevalent, but that the churches as well, through changes of frontier, are in a lamentable situation. The European Central Office for Inter-Church Aid addressed an appeal to the churches on October 1 to come to the aid of the churches of Czechoslovakia. This appeal was also recommended by the oecumenical committee representing the Universal Christian Council for Life and Work, the World Alliance for International Friendship through the Churches and the European Central Office for Inter-Church Aid. In Prague a Committee of twelve has been formed, in which all the suffering churches are represented, for the purpose of a just distribution of funds on the basis of authentic information. The collection made so far has produced about 100.000 Swiss francs. A great many British parishes have made their contribution to the Lord Mayor's Fund, which is specially intended for assistance to refugees. It is desirable that collections in individual churches shall continue, and that the gifts shall not be earmarked exclusively for once church, in order that the relief may reach all who need it.

Contributions may be sent to the relief offices indicated by the churches, or direct to the European Central Office for Inter-Church Aid, 52, rue des Pâquis, Geneva (Post Cheque account I-5586, Geneva).

I.C.P.I.S. Geneva

CZECHOSLOVAKIARefugees.

Here are some figures on the subject of refugees. Up till the end of November, the number of refugees from Bohemia and Moravia exceeded 100.000, the majority of them Czechs. Over 500 Jews from this region have left for foreign countries. As regards the Sudeten, it may be reckoned that some 30.000 will choose to stay in Czechoslovakia, most of them former officials of the public departments. The total number of refugees in Czechoslovakia and in Subcarpathian Russia is not yet established. On November 15, there were 2.000 refugees coming from Bratislava alone. 3.500 families have left the territory occupied by the Hungarians.

This situation prevents Czechoslovakia continuing to help the Jewish, Russian, Ukrainian and German refugees, the number of whom amounts to 360.000.

The number of refugees coming from the territories which have been given up is 250.000, to which must be added several hundreds of thousands exercising an option.

Here again are some figures for the sums collected in the various countries for assistance to refugees and for the churches which are suffering from the consequences of these changes. In Great Britain the Lord Mayor's fund has sent 300.000 crowns to the Church of Brethren in Czechoslovakia, and 150.000 crowns to the Czechoslovakian Church. The Free Churches in Great Britain have collected 70.000 crowns (up to the end of November). The Inter-Church Aid Committee has received an important donation from the World Sunday School Association, which has been distributed among the Lutheran Church in Czechoslovakia, the Church of the Brethren and the Baptists. The Baptist Church in Great Britain has collected £500 and the Methodist Church £300. In Denmark a subscription fund of 10.000 Danish crowns has been opened by the Kristelig Dagblad. Subscription funds are also being organised in Sweden, Switzerland and the Netherlands.  
I.C.P.I.S. Geneva.

HUNGARYMessage from the National Section of the World Alliance.

The Hungarian national section of the World Alliance for International Friendship through the Churches has sent a message to the national councils of this organisation. Having already presented in the past the great difficulties of the Hungarian dismembered communities and churches, the section recalls in this message "how often we were obliged to bring before the World Alliance the grave national and church problems of Hungarian minorities which were taken out of our thousand years old national state by force." The national council now expresses its joy "in the liberation of the Hungarian brethren returned to us. The Lord has done great things for us. The whole Hungarian problem is not yet solved, for it is not even a third of the Hungarian territory which was snatched from us that we have just recovered. Nevertheless the news of a repartition is good enough to reduce dangerous tension and to bring forth reconciliation.

"The national Hungarian section states solemnly:

"1. The Hungarian Council will do its very best to make feelings of liberation and reconciliation more inspiring to the nation as regards the return of the northern country.

"2. It will do its best to ensure that foreign nationalities coming within <sup>the</sup> Hungarian borders with the returning land (Slovaks, Germans, Ruthenians) shall possess all rights and privileges that the Hungarian nation, even in Czechoslovakia, pleaded for in vain.

"3. We are thinking with brotherly love of our Czechoslovakian brethren who are touched by losses though smaller than ours. We heartily wish that they shall receive all that is due to them on the principle of national coherence."



The message ends with the assurance that Protestantism in Hungary is ready to collaborate with Christians in Bohemia, in Moravia and in Silesia for the welfare of the two nations and the welfare of Christian civilisation in Europe and the Kingdom of God. I.C.P.I.S. Geneva.

POLANDThe New Church Statute of the Orthodox Church.

The Greek-Orthodox Church in Poland has received a new church statute which ensures the independence of this second largest Christian community in Poland. The Metropolitan will in future be elected by the Sobor, in addition to which there is the Holy Synod, which is made up half of the bishops and half of chosen members. An innovation is an organ of control for the supervision of the financial and economic affairs of the Orthodox Church. The Greek-Orthodox army chaplain department receives a Bishop for the Services who is also a member of the Synod. The army chaplain Szreter has been proposed for this office.

I.C.P.I.S. Geneva.

GREECEA Historic Christian Place Brought to Light.

Excavations are at present in progress on the north-west face of the Acropolis. A large number of houses have just been pulled down and recent work has brought to light the Agora, the ancient market place of Athens, of the classical epoch, the religious and political centre of Attica. These excavations have been made possible thanks to a Rockefeller contribution. In the space of three years, over three hundred houses have been pulled down and eighty more are to follow. The excavations cover a surface of 80.942 square metres. It is hoped to disclose very shortly the historical place of the Areopagus, where the apostle Paul addressed the Athenians, to convert them and thus to found the world mission of Christianity. His voice, it is said, was heard as far off as the Agora, where the work is now actually going on. Numerous relics of great value have been discovered and placed in a temporary museum.

I.C.P.I.S. Geneva.

UNITED STATES OF AMERICAThree Hundred Peace Meetings.

The Goodwill Congress of the American section of the World Alliance for International Friendship through the Churches met at San Francisco on November 7 to 11. It had an influence far beyond the individuals attending the Congress sessions. Throughout Armistice Week meetings were held in churches, schools, colleges, and clubs, at which Congress leaders spoke. There were about one hundred such subsidiary peace meetings. In addition, some nine radio talks were given.

Moreover, nearly 200 addresses were given by speakers at the Goodwill Congress while enroute to and from San Francisco in some 22 cities across the country.

Particular mention should be made of the three-day Institute on Roads to Peace held by the Church Peace Union at Ripon College, Ripon, Wis. The round tables on political, economic and religious roads to peace were well attended by students, pastors and laymen. The Church Peace Union is planning to hold similar institutes in other sections, and has agreed to support the proposal of another peace institute in Ripon next year.

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The next number of the International Christian Press and Information Service will appear in January 1939.

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The World Alliance for International Friendship through the Churches

M e s s a g e

from the President d'Honneur to the National Councils  
of the Alliance  
Christmas 1938

Last August the World Alliance for International Friendship through the Churches issued to its National Councils a "Message of Hope and Encouragement". That Message contained the following words:

"The fundamental task of the World Alliance is to proclaim the Christian way to peace. We have to bear witness to Christ, the only conqueror of ill-will and sin of which war is the grim consequence, receiving power from Him and accepting the obligation He lays upon us... If the World Alliance is to meet the present situation there must be new life and vigour in its National Councils... We need such an uprising of the human spirit in the power of God as will re-assert Christian standards in all human relationships".

Since these words were written events have proved, month after month, the need of accepting and acting upon them. Firstly, we have seen the little State of Czechoslovakia dismembered, not by actual war, but by an irresistible threat of war and by a cruel disregard of all standards of international morality. Following thereon, we have seen the merciless persecution of men, women and children for no reason but that they are a part of the Jewish race. And, now we are witnessing all nations preparing feverishly for war. In the meantime nothing is being done to re-build the shattered League of Nations or to construct any new organ for preserving peace. A few statesmen are striving to find a way to avoid war between their respective states, a task in which undoubtedly the Alliance wishes them all success. But the peace which the followers of Jesus Christ must demand must be world-wide and based upon the brotherhood of all mankind. No treaties which fall short of this can be deemed sufficient by the true Christian.

War will persist until the world recognises that the only rule for National and International life is the rule of Love as taught by our Saviour. The Alliance, therefore, implores its National Councils to inculcate this doctrine throughout the Churches that they are associated with. This may be a difficult task in some countries where racial antipathies poison social relationships; but let us try. As the Apostle Paul said: Let us not be overcome of evil, but let us overcome evil with good. In the Christian Gospel - a Gospel of true and lasting peace - we have a message which millions are longing for, even in lands where freedom of conscience is impeded and freedom of speech is denied. In the spreading of this Gospel we may run some risk to ourselves; but we shall render service to others and glory to God.

Dickinson









